THE TRVE PORTRAITVRE OF THE CHVRCH OF IESVS-CHRIST;

VVhereby she may easily be distinguished from the false Churches of Heretics, that so those, VVho have deviated from the VVay of truth, may be induced to return thereinto, and the faithfull be incouraged to persevere therein.

Faithfuily Translated out of French into English, according to the last Edition.

By *Theodulus Philadelphus.*

Come, and I will shew thee the Spouse of the Lamb. Apoc. 21.

BOVLONGNE.
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B. H. Blackwell No. 12, 35 Cat. 372

A VOVV AND PRAYER TO IESVS CHRIST GOD AND MAN, The Spouſe of the Church.

DIVINE Iesvs, to vvhom nothing can be offered vvhich doth not appertain unto you, and vvhich is not infinitely remote from your merits, receive, if you pleaſe, this little Work, vvhich I have tranſlated into my naturall Tongue, and permit me vvith all reſpect to lay it at the feet of your adorable Majeſty as a teſtimony of my dependance and ſubmiſſion; and humbly to beſeech you, that as it hath pleaſed you to give apparant proofs and marks of your holy benedictions upon the French Originall, by ſo

B. H. Blackwell 10. 12. 35 Cat. 372 item 1081 10/6 (Dutch)

many good effects as it hath produced in ſouls; ſo you vvill be likevviſe pleaſed to favorize and bleſſe this English Tranſlation, and to cauſe that by the ſuccor of your divine graces it may bring the celeſtiall and true Light of the Faith unto thoſe vvho are deprived thereof, and increaſe and augment it more and more in the Faithfull, vvho are members and children of your true and lavvfull Spouſe the holy Catholic Church. But if an Husband be obliged to concern himſelf in the goods and evils vvhich befall his VVife, You, O amiable Saviour, ought to favor this little VVork, ſince it hath no other aim but the good and defence of your Spouſe, vvhom it juſtifieth againſt the impoſtures and calumnies of her Adverſaries, vvho falſly accuſing her of adultery, and deſpoiling her of her infallibility, vvould ravish from her the

the chiefeſt and moſt excellent of her Apanages, vvhich you promiſed her in the fortunate day of her Eſpouſals, vvhen propheſying you ſaid *that the gates of Hell should never prevail againſt her.* Accept therefore, ſvveet Redeemer of our ſouls, the oblation of this VVork, and give unto it ſo happy and favorable a ſucceſs, that all, vvhether erring or faithfull vvho ſhall take the pains to read it, may profit thereby, and be all in ſuch manner edified, that the one acknovvledging their errors, may forſake them for to follovv the veritable Lights of the Faith, and the other being thereby more and more confirmed in theſe holy Lights may obtain the gift of perſeverance vvhich I deſire both for the one and the other, that being all employed and conſummated in your ſervice upon earth, vve may aftervvards glorify you eternally in Heaven. So be it.

UMI

TO THE
RIGHT HONORABLE
AND MOST
REVEREND LORD,
THE LORD
VVALTER MOVNTAGVE
Abbot of Saint Martins and Nantheüil.

MY LORD,

SINCE it hath pleaſed the Almighty to call me out of the darkneſs of error (VVherein my birth had engaged me) into the Divine Light of the Faith, qui nos de tenebris vocavit in admirabile lumen ſuum; *I have been alVVayes deſirous to make appear ſome little recognition of that ineſtimable favor, and*

of

of the infinite obligation that I therefore have unto his incomprehensible goodness; which I thought I could no way better do than by endeavoring to procure unto others the same felicity which hath happened unto me: Wherefore a certain little French *Book bearing for its Title,* The true Portraiture of the Church of IESVS CHRIST, *being fallen into my hands, and having found it very clear and solid, and consequently not unfit to disabuse the erring, and oblige them to reenter into the bosom of the Church, I have translated it into our Language, to the end the* English *may not be deprived of the reading of a Work so usefull, and so important for their salvation. But considering that for to arrive at the end which I have proposed unto my self, there is nothing more requisite than the support and protection of a Personage illustrious in merits, which being joyned with this labor already of its self recommendable, may give thereunto more*

lustre,

luſtre, and cauſe it to be more acceptably received: I have, MY LORD, *immediatly caſt mine eyes upon your* Grandeur, *whom I beſeech to accept this ſmall oblation as a teſtimony of my moſt humble reſpects, and of the eſteem I have not only of your moſt honorable deſcent, and of thoſe many rare Sciences, and excellent vertues, which render your name moſt celebrious in the Realms of* England *and* France, *but moreover of thoſe extraordinary favors & ſignal benefits which my deceaſed Father received of God through the entremiſe of your* Lordship; *For it was you,* MY LORD, *who were the noble inſtrument of his Converſion, it was you that had the power to make him renounce the emoluments and advantages which accrewed unto him by his miniſtery, for to embrace the Faith of* IESVS CHRIST, *incomparably more to be eſteemed than all the riches of the world. I doubt not but that being now in the fruition of the celeſtiall*

happineſſe, he doth in recognition thereof continually pray for the happy conſervation of your moſt illuſtrious perſon; the Vvhich I ſhall never ceaſe to do, inſtantly ſupplicating Our Lord that he Vvill vouchſafe long and happily to preſerve your Lordship *here upon earth for the good of his Church; that encreaſing from day to day in merits, in grace, and in ſanctity, you may increaſe and augment the number of the faithfull, alluring by the attractions of your divine vertues thoſe that erre, and cauſing them to betake themſelves to the Boſom of the Church, to render by that means more auguſt and reſplendant that immarceſſible Crovvn of immortall glory, vvhich is laid up for you in the higheſt Heaven, and vvhich is the complement of all that felicity, vvhich he can deſire for you, vvho is,*

MY LORD,

Your Lordships moſt humble, moſt faithfull, and moſt affectionate Servant

Theodulus Philadelphus.

THE AVTHORS DESIGN.

SOME perhaps may be astonished that after so many illustrious and celebrious Personages, as have so learnedly written in defence of the true Faith, against the errors of this Age, I have taken the boldness to set forth and publish this little Portraiture of the true Church; but I answer that it was only the consideration of the glory of Iesus Christ, and the compassion of many poor Souls who suffered themselves to be seduced in the Province of Artois by the funest entertainments of Heretics, and the most pernicious reading of their Books, repleat with lies and calumnies against the Church of the true God, that inspired into me this enterprise: which, as the successe of the first Impressions hath made appear, hath not been

been altogether unprofitable, many of the Religionaries having quitted their Hereſie upon the reading of this little work, and not a few of the learnedſt and moſt intelligent Catholics having teſtified a very particular eſteem thereof, eſpecially for its perſpicuity, brevity, and ſolidity, three things which I have endeavored to unite together, and which I have farther perfected anew in this laſt Edition: Which makes me hope that thoſe who ſhall give themſelves the trouble to read it hereafter, will receive therein far more ſatisfaction than heretofore. But if any one deſires ſummarily to know the matter whereof I treat, and the order which I obſerve therein, lo here it is.

Firſt, I manifeſt that Ieſus Chriſt hath but one only true Church, and that out of the ſame it is impoſſible to be ſaved.

2. I declare what are the true marks of this only true Church, that we may diſtinguish her from the falſe Churches of Heretics, and afterward I ſhew that theſe marks are applicable to none but the Roman Church alone, and conſequently that ſhe only is the true Church of Ieſus Chriſt.

3. I

3. I juſtifie her in the principall points of her belief; againſt the falſe accuſations and calumnies of her Adverſaries, ſhewing that ſhe neither believes nor teaches any thing, which is not moſt cõformable to the word of God, and the Doctrine of the ancient Fathers.

4. I diſcover the nakedneſſe and abuſes of the pretended reformed Church, and demonſtrate her by her own principles to be falſe and hereticall, and that there is no other true Church of Ieſus Chriſt but the Catholic, Apoſtolic, and Roman Church, in which alone ſalvation is to be had.

Now that I might facilitate the reading of this Book, and render it leſſe tedious to the Reader, I have compoſed it in the manner of a familiar Entertainment by the way of queſtion and anſwer: Since I know aſſuredly that this hath been well received, and that many perſons of merit have found therein an extraordinary contentment; I have all reaſon to laud and bleſſe our Lord, and to hope that this little Work being entirely dedicated and conſecrated to his ſervice, he will continue unto it his holy benedi-

ction,

tion, and will cause that all may redound to his glory, the honor of his Church, and the salvation of Souls. So be it.

AN

AN

ADVERTISEMENT.

THE Reader is to be advertized that what is ſaid in the Firſt Part of this Book concerning our converſation with Heretics, that one is obliged to ſhun them, is to be underſtood when there is danger of loſing thereby the ineſtimable gift of the Faith: for when there is no peril for the Catholics of being perverted; but rather hopes of the converſion of the Heretics, theſe Entertainments are not only lawfull, but alſo laudable, being means very proper for to gain ſouls to Ieſus Chriſt.

Secondly, as well the Catholics as all other of what Religion ſoever are deſired to make a ſerious reflection upon theſe three ſentences extracted out of S. Auguſtin. *l. de Fide ad Petrum.*

1. *Firmiſſimè tene, & nullatenùs dubites, non ſolùm omnes Paganos, ſed etiam Iudæos, Hæreticos, atque Schiſmaticos, qui extra Eccleſiam Catholicam præſentem finiunt vitam,*

in

in ignem æternum ituros, qui paratus est Diabolo & Angelis ejus.

2. Firmissimè tene, & nullatenùs dubites, quemlibet hæreticum sive schismaticum, in nomine Patris, & Filij, & Spiritus Sancti Baptizatum, si Ecclesiæ Catholicæ non fuerit aggregatus, quantascunque eleemosynas fecerit, etsi pro Christi nomine etiam sanguinem fuderit, nullatenus posse salvari. Omni enim homini qui Ecclesiæ non tenet unitatem, neque Baptismus, neque eleemosynæ quamlibet copiosæ, neque mors pro nomine Christi suscepta proficere potest ad salutem, quamdiu in eo hæretica vel schismatica pravitas perseverat, quæ ducit ad mortem.

3. Firmissimè tene, & nullatenùs dubites, non omnes, qui intra Ecclesiam Catholicam baptizantur, accepturos esse vitam æternam, sed eos qui recepto baptismate rectè vivunt, id est, qui abstinuerunt se à vitiis & concupiscentiis carnis. Regnum enim cœlorum, sicut infideles, hæretici, atque schismatici non habebunt, sic Catholici criminosi possidere non poterunt.

These are terrible words, and which deserve to be well considered since S. Augustin advertizeth us thereby, that all those who dy out of the Church of Iesus Christ, as Pagans, Iews and Heretics, shall

be

be eternally damned. 2. He aſſures us that not only Infidels, Heretics, and Schiſmatics ſhall be excluded out of the Kingdom of Heaven, if they dy out of the Church, but alſo the Catholics who are in the Church of Ieſus Chriſt, if they live wickedly, and dy in impenitence, ſhall go into eternall fire prepared for the Devil and his Angels.

Thirdly, ſince Hereſy is an error radicated in the underſtanding by the obſtinacy of a proud and malignant will, thoſe who are infected therewith, and that would profit by the reading of this little Work, are admoniſhed, 1. to read it with a docil, humble, and tractable ſpirit, which deſires to know and follow the truth. 2. I deſire them not to put any obſtacle to their converſion by their evill and depraved life, which hinders the communication of the graces and lights of Heaven. 3. They ought to make inſtant and continuall prayers to God the Father, demanding of him in the name of Ieſus Chriſt, and with a great confidence in the merits of his paſſion, the lights neceſſary and efficacious for to acknowledge the error wherein they are, and to follow the Faith of the

Church

Church his lawfull Spouſe, without ſuffering themſelves to be retained by the conſideration either of Father, or of Mother, or of any thing elſe whatſoever; becauſe Ieſus Chriſt in S. Matthew, c. 10. ſaith theſe words. *Whoſoever loveth his Father or his Mother better than me, the ſame is not worthy of me.* And in S. Luke, c. 9. *What ſhall it profit a man if he gain the whole world, and loſe his own ſoul. For whoſoever ſhall be aſhamed of me and my words, the Son of man ſhall be aſhamed of him when he ſhall come in his majeſty.*

THE

THE TRVE PORTRAITVRE OF THE CHVRCH OF IESVS-CHRIST.

The First Part.

Wherein is shevvn that Ieſus-Chriſt hath but one onely true Church, and that out of the ſame it is impoſſible to be ſaved.

ENTERTAINMENT I.

QVESTION. *VVhat is the firſt thing that a man ought to learn, for to be inſtructed in the important affair of his ſalvation.*

ANSWER. IT is to know which is the true Church. *Did I know* (ſaith Saint Cyprian l.3. ep.3.) *that when I was born, there was no Church, or*

that I were not now in the Church, I would resolve to ascend into Heaven, to descend into the depths, to sail to the East, to travel to the end of the VVest, there to find out the Church. Saint Augustin hath often since said the same.

Q. *VVhy ought we to use such particular diligence in searching out the true Church?*

A. Because it is she that teacheth us to know God, and to believe in Iesus Christ: *Sola est* (saith Saint Augustin) *in quâ supernа mysteria veraciter contemplemur.* There is none but the true Church that can give us a true knowledge of God, and teach us without error the sublime mysteries of Faith. *Serm.* 181. *de Temp.*

Q. *If it be so: we cannot then fail nor fall into error in following the doctrine of the Church?*

A. VVe cannot, and Iesus Christ himself ascertains us thereof, saying, that he will be with his Church even unto the end of the world, Mat. 28. And Isai. 59. 21. he saith expressly, *that his word shall never depart from her mouth;* whence it ensueth that she can never fail nor teach any errors, and consequently those who follow her doctrine, cannot also fail nor

fall

fall into error. Saint Paul confirms this verity, 1. Tim. 3. 15. where he calls the Church, *The pillar and ground of Truth.*

Secondly, if we could fail and erre in following the doctrine of the Church, Ieſus Chriſt would not have commanded us to obey her under pain of being held for Pagans, Mat. 18. 17. For if the Church should happen to erre, he would have commanded us to do ill, having obliged us to follow error; moreover, he would caſt us into an impoſſibility of being ſaved, becauſe that if we did not obey the Church, we should be held for Pagans, and if we did obey her, we should be Heretics, in following a falſe doctrine; ſo that it would be impoſſible for us to eſcape: Now ſince Ieſus Chriſt cannot command evill, and his All-goodneſſe not permitting him to caſt ſouls into an impoſſibility of their ſalvation, he having commanded us to obey the Church under pain of being Anathema, it is an undoubted mark of her infallibility, and conſequently we cannot fail nor fall into error in following her doctrine.

Thirdly, Ioh. 14. 16. Ieſus Chriſt ſaith to his Apoſtles; *I will aske the Father,*

 That Ieſus Chriſt hath and he will give you another Paraclete, that he may abide wth you for ever. And c. 16. v. 13. *But when he, the Spirit of truth, cometh, he will teach you all truth,* or according to the tranſlation of our adverſaries, *he will guide you into all truth.* By theſe words our Lord promiſed the continuall aſſiſtance of the Holy Ghoſt to his Apoſtles, and in their perſons to his Church, that is, to the Paſtors who are the Succeſſors of the Apoſtles: Farthermore, he promiſed that the Holy Ghoſt abiding for ever with his Church, should guide her into all truth. Now if the Holy Ghoſt abides for ever with the Church, and if he guides her into all truth, it enſueth that she cannot fail nor erre, that she cannot be deſtroyed nor interrupted, and that she shall laſt till the diſſolution of the world; and therefore we are aſſured never to fail nor erre in Faith, ſo long as we shall follow the doctrine that she propoſeth to our belief.

Q. *Had the ancient Fathers this ſame credence?*

A. You may ſee that by this illuſtrious authority of the generall Councell of Chalcedon, where the Fathers being aſſembled

bled together from all parts of the world, made this concluſion in the fourth action. *Apoſtolica Eccleſia nunquam à viâ veritatis in quâlibet erroris parte deflexa eſt:* The viſible Church of Ieſus Chriſt, founded by the Apoſtles, hath never turned aſide from the way of truth, nor taught any error; *before this comes to paſſe* (ſaith Saint Chryſoſtom Serm. 1. de Pentecoſt.) *the Heavens and the earth ſhall be annihilated and reduced into duſt.* For the Heaven and the earth, according to our Saviours own teſtimony, ſhall paſſe away: but the promiſes which he hath made of aſſiſting his Church, to the end she may not fail nor fall into error, ſhall never paſſe avvay, VVherefore whoſoever (ſaith Saint Auguſtin l. 1. Cont. Creſcon.) will not be deceived in his belief, he need only conſult and hearken to the Church; for ſince she remains alwayes affixed to her root, to her vine, and to her charity, in following her doctrine, we shall alwayes have the truth for us. VVhich is confirmed by Saint Fulgentius, *ep. ad Probam. c. 5.* where he affirms that the Church of Ieſus Chriſt cannot be ſeduced by error, being one, alwayes a Virgin, and pure in her Faith.

ENTERTAINMENT. II.

QVEST. *The firſt Miniſters of the pretended reformed Religion, who have publiſhed the contrary, ſaying that Ieſus Chriſts Church hath erred, and that she is fallen to ruine, are lyars then and impoſtors.*

ANS. THey are ſo: for they have maliciouſly abuſed and cheated the world, teaching a doctrine moſt falſe and moſt injurious to Ieſus Chriſt.

Q. *VVherein is this doctrine moſt injurious to Ieſus Chriſt?*

A. In that it makes him paſſe for a falſe Prophet and a lyar, and for a fool.

Q. *How does it make him paſſe for a falſe Prophet and a lyar?*

A. Ieſus Chriſt foreſeeing the ſtate of his Church, and all that was to happen therein, ſaid and propheſied that she should laſt for ever, that the gates of Hell should never prevail againſt her, and conſequently that she should never be deſtroyed nor erre in faith: If after this Propheſy

phesy she is fallen to ruine, and if she hath erred in Faith, it followeth that Iesus Christ was a false Prophet and a lyar, and thus you manifestly see that this doctrine of the Ministers is not only false; being contrary to Gods word, but also impious & most injurious to Iesus Christ, who, being infinitely wise, foreseeth all things without any possibility of being deceived, and being the first infallible verity can neither lye nor deceive any one; wherefore we ought to give credit to his words, and not to lying men, such as were the first Ministers, who, to avoid the reproach that might be laid upon them for having separated themselves from the Church of the true God, maliciosly affirmed that she had failed and erred; choosing rather to make Iesus Christ passe for a lyar and a false Prophet, than to acknowledge themselves Heretics.

Q. *How doth this doctrine of the first Ministers, and of those that follow them, make Iesus Christ passe for a fool?*

A. In that if the Church be fallen to ruine, (as these Innovators say) it followeth that he hath not built her upon a firm rock, but upon quick-sand, and therefore he was a

fool, and not a wiſe Architect: for a fool (ſaith the ſame Saviour, Math. 7. 26.) builds his houſe on the ſand, and then comes rain, winds, and tempeſts, which level the whole building with the ground. But the wiſe Architect builds his houſe upon a firm rock, in ſuch manner, that it withſtands all ſtorms, none being able to overthrow it. Now if the houſe and Church of Ieſus Chriſt was fallen to ruine, & had erred in faith, it would follow that she was built upon the ſand, and not upon a rock, and therefore our Lord would be a fool: thus you ſee that this doctrine of the firſt Miniſters, and their followers, is very perverſe, and puts a moſt ſignall affront upon Ieſus Chriſt, cauſing him to paſſe not only for a falſe Prophet, and a lyar, but alſo for a fool, who is the uncreated and eternall wiſdome of the Father.

Q. *What are we to conclude from all that hath been hitherto ſaid?*

A. That the Church of Ieſus Chriſt hath not erred, and that she is not fallen to ruine, and that thoſe who have published the contrary, were lyars and wicked Heretics. *Adulterari non poteſt Sponſa Chriſti*

ſti : incorrupta eſt & pudica; ſaith Saint Cyprian l. de unit. that is, *The Spouſe of Ieſus Chriſt* (which is his Church) *cannot be adulterated, she is chaſte, pure and incorruptible.* And as it would be a grievous crime in a child to accuſe his Mother of adultery, vvho is indeed very chaſte and faithfull to her Huſband, I leave you to judge how great is the impiety of the firſt Miniſters, and of thoſe that follow them, to have (in giving the lye to the Son of God) accuſed his holy Spouſe, which is the Church, Mother of all Chriſtians, of a moſt infamous ſpirituall adultery, although she be (as Saint Paul aſſerts) *without ſpot or wrinkle, holy and unſpotted.* Eph. 5.27.

Q. *Do you not think that this article of the infallibility of the Church in the doctrine of Faith is of very great importance?*

A. Toſtatus who was Bishop of Avila, and a wonder of wit, vertue, and ſufficiency, aſſures us thereof, ſaying that he that would deny this only article, would be a greater enemy of Ieſus Chriſt, and the Chriſtian Faith, than he that should wholly deny the Goſpel, and all the old and new Teſtament, becauſe that this remaining

ing, one might establish all the others; but this being lost, there remaineth no longer neither Gospel nor old nor new Testament, and consequently neither Faith nor Christianity in the whole world.

Q. How so?

A. It is easy to make you comprehend it: for if the Church of Iesus Christ, to whom it appertains to propose what we ought to believe, could erre in her doctrine, and in her decisions of Faith, Christians could never be assured with infallible certainty that such and such a point of doctrine, such and such an article of faith is true and not false; Catholic and not Hereticall: nor by consequence have a true divine faith, certain and infallible, concerning any point of doctrine, or article of belief, true divine faith requiring this certitude and infallibility. It is of necessity therefore, that either the Church of Iesus Christ is infallible in her doctrine, or that there is no true faith in the world, and consequently no Christianity.

Secondly, if the true and visible Church of Iesus Christ could erre in her decisions of faith, it would be impossible to convince Heretics, and oblige them to an acknow-

acknowledgement of their errors : for the Church being fallible, they might pretend their condemnation was injuſt, ſaying that the Church was deceived in condemning their orthodox opinions for Hereſy. Thus the Arians, Macedonians and other Heretics anathematized by the Church would have gained their cauſe. So that they would not be obliged to quit their errors, and hold themſelves well and lawfully condemned.

In fine, if the Church of Ieſus Chriſt were not infallible in the Faith by the perpetuall aſſiſtance of the Holy Ghoſt, the faithfull would never be in ſecurity nor in repoſe as to their belief: for that the Church not being aſſured and infallible in her doctrine, they would alwayes have reaſon to be in fear of being deceived in their belief. So that all the Chriſtian religion would conſequently be nothing elſe but a libertinage, every one being at liberty to embrace and follow ſuch a Religion as ſhould ſeem good to him. For if the true and viſible Church of Ieſus Chriſt can erre in the doctrine of Faith, no one can be certain of the true Religion, nor conſequently be obliged to

deſert

desert or embrace one rather than another. VVherefore the intelligent Tostatus had reason to say, *that there is no article more necessary than to believe that the Church cannot erre nor fail in the Faith, and that every Christian ought to fight even to the death for the defence of this article.* in 2. p. *Defensorij*, pag. 68.

ENTERTAINMENT III.

Q. *VVhich is now that Church, which being assisted by the perpetuall presence of the Holy Ghost cannot erre nor fail in the doctrine of the Faith, and which alone consequently can give us a true knowledge of God, and teach us without error the sublime mysteries of the Faith.*

ANS. ABuse not your selves by following lying instead of truth; for of so many divers sorts of Churches which call themselves Christian, there is but one only true, which is the lawfull Spouse of Iesus Christ, to which we ought to pay obedience as to our Mother, and that

that is the congregation of all the faithfull, who make profeſſion of the Evangelicall faith, under the obedience of the Bishop of Rome, the Vicar of Ieſus Chriſt upon earth, and Succeſſor of Saint Peter in the Apoſtolic See.

Q. *How do you know that there is but one only true Church?*

A. Saint Paul, Eph. 4. 5. ſaith clearly that there is but one faith, *Vnus Deus, una Fides:* Now if there be but one Faith, there is but one Church: Moreover, the ſame Apoſtle, 1. Cor. 1. 10. ſaith, *I beſeech you, Brethren, by the name of our Lord Ieſus Chriſt, that you all ſay one thing, and that there be no ſchiſms among you: but that you be perfect in one ſence and in one knowledge; that* (ſaith he Rom. 15. 6.) *of one mind, with one mouth you may glorifie God, and the Father of our Lord Ieſus Chriſt.* By all this diſcourſe Saint Paul exhorts Chriſtians to be of one mind, and one knowledge in the Myſteries of Chriſtian Religion, and his reaſon to them is that therein they glorifie God; he forbids alſo diviſions and diverſity of knowledges. Now ſeeing that in ſeverall Churches, as in the Catholic Church, and in the Calvinian and Lutheran

ran Church, there is diversity of minds touching the Mysteries of Faith: For in the Catholic Church is believed otherwayes, than in the pretended reformed Church, and in the Lutheran Church; Saint Paul therefore forbids this diversity of Church. VVhence I conclude that there is but one that can be the true Church of the true God.

This truth appears also by what is written in Saint Iohn, c. 10. v. 16. where it is formally said, that Iesus Christ hath but one fold and one Church: *Vnum Ovile, unus Pastor.* And Cant. 6. 6. God speaking of the same Church by the mouth of the wise man, saith: *Vna est Columba mea*, my Dove (that is my Church) is one. The great and valorous Martyr Saint Cyprian grounded himself upon this same authority to prove that Iesus Christ hath but one true Church, and that Novatian, who was not in that Church, was consequently not in Iesus Christs Church: *The Church* (saith he ep. *ad Magnum*) *is one, as you may perceive by the second and sixth Chapters of the Canticle of Canticles, which being one, it is impossible that she should be both within and without; For if she be with Novatian, she is*

not

not with Cornelius; but if she hath been with Cornelius, who succeeded Fabian by a legitimate ordination, and who besides the honour which he had of being a Priest, hath been favored by God with the glory of Martyrdom; Novatian is by no means in the Church, and cannot take his place amongst the Bishops, since that contemning the Evangelicall and Apostolicall Tradition, and succeeding to no one, he made his own self Bishop, forsomuch as that man cannot have the Church, that hath not received his ordination from the Church. Novatian was a Christian, and believed all that Christians did believe: but because he separated himself from the Church, in making a party by himself, Saint Cyprian concludes that he was not in the Church; because there is but one onely true Church, and there can be no more.

Q. *Why can there be no more?*

A. For many reasons: First Iesus Christs Church by Saint Paul, Rom. 12. 4. is compared to a body, whereof Our Saviour Iesus Christ is the Head, and to which all the Members of this Church, are united by one and the same tye, that is to say, by one and the same Faith: therefore all other Bodies, and all other Societies and

Churches,

Churches, which have ſeparated themſelves from that ſame Church, cannot be Ieſus Chriſts Churches, becauſe he cannot be the Head of two Bodies, or of two Churches, that have ſeverall beliefs.

Secondly, Saint Paul ſpeaking of the alliance of a man with one only woman, the which is made by marriage, ſaith Eph. 5. 32. *This is a great Sacrament, but I ſpeak in Chriſt and in the Church.* What then is this Sacrament, but that as in the Chriſtian Faith, a man can have but one wife at a time, and that he ought to love her more than all that he hath, ſo likewiſe Ieſus Chriſt hath but one Church, for whoſe ſanctification he hath given his very blood.

Thirdly, Ieſus Chriſts Church, as all other things in the world, is compoſed of matter and form; men who are the members of this Church, are as it were the matter of it, and Faith is the form: Now as there is but one God, ſo is there but one Faith according to Saint Paul, therefore there can be but one Church; for even as one form cannot at one time inform ſeverall bodies ſeparated the one from the other, ſo one ſame Faith cannot be

be in divers Churches different one from another, and therefore in all this great diverſity of Religions, or Churches now in being in Europe; there is but one that is true, and that can be animated with the true Faith of Ieſus Chriſt.

Q. *How chance then in holy VVrit there is mention made of ſeverall Churches; as in the Acts where it is ſaid that the Apoſtles conſtituted Prieſts in the Churches of Iconium?*

A. My anſwer is that all thoſe Churches were members that cõpoſed one Church, as many houſes make up and compoſe one Town; for even as a Town, ſaith Theodoret upon the 47. Pſalm, hath houſes within it, that are diſtinct one from another, and which do not therefore ceaſe to be called one Town, ſo there is an infinity of Churches diſperſed in all parts of the world, yet are they but one Church, becauſe of their union together in the obſervance of all ancient doctrines, and in point of Faith.

ENTER-

ENTERTAINMENT IV.

QVEST. *If Ieſus Chriſt hath but one Church, then Heretics and Schiſmatics, who rend her into ſo many pieces, belong not to the Church.*

ANS. YOV are in the right: for thoſe perſons cannot belong to Ieſus Chriſts Church, who through their Schiſm and Hereſy have voluntarily withdrawn themſelves from her unity: *Ex nobis exierunt*, ſaith Saint Iohn, *They went forth from their aſſembly*, they are then no more in it: for even as an hand that is cut off, ſaith Saint Cyprian, is no more a member of the Body, the branch ſeparated from the ſtock is no longer a part of the tree, the river, if it be divided from its ſource, will dry up; the beams of the Sun being ſeparated from him will no longer have exiſtence: ſo in like manner thoſe that have divided themſelves from the company of the faithfull through their errors and falſe doctrines, do no longer pertain to the Church. Q. *VVhat*

Q. *What is properly an Heretic?*

A. It is one who having been baptized doth obſtinately believe any opinion and doctrine that is condemned by the Church as falſe and contrary to the Faith.

Q. *How does the Scripture term Heretics?*

A. Sometimes it calls them Thieves and murtherers of ſouls, *Iohn.* 10. ſometimes devouring wolves clad in Sheep-skins, *Act.* 20. falſe Prophets, *Mat.* 7. maſter lyars, 2. *Pet.* 2. little foxes. *Cant.* 2. Heretics, ſaith Saint Iude in his Epiſtle, are clouds, becauſe of their tranſporting arrogancy, boaſting that they will irrigate us with cœleſtiall water; but they are clouds without water, as if he ſaid: They are Doctors void of true wiſdom: who promiſe miracles, and make a ſhew of refreshing the world, but indeed have nothing of good: they do but obſcurate the world, and fill ſouls with darkneſſe: clouds without water driven to and fro by the the winds: theſe Doctors and lying maſters, ſayes this Apoſtle, are led into many errors by the winds, that is, by the inſufflations and evill ſuggeſtions of the Devils. Farthermore, as a cloud that is driven by the wind vanisheth, ſo Heretics

are

are dissipated and driven to nothing by the wind of their own vanity.

The Apostle Saint Iude continuing his description of Heretics, saith that they are trees which blossom in Autumn, but can bring forth no fruits, but such as be sower and bitter, that is to say, Heretics seem to have some flowers of good Speech, or of holy VVrit, but they produce nothing but base fruits: For in the first place, it is the property of Heretics to jeer at Priests, to calumniate, and upon every occasion to speak ill of the Pope, in the same manner as heretofore the murmurers Corah, Dathan and Abiron did of Moses, to throw down Altars, Images, and utterly destroy all pious foundations, to prophane as true sacrilegious persons the holy Places; to receive for their Preachers and petty Ministers, apostatized Monks or such Priests as the Church hath justly rebuked and chastised for their scandalous life; to falsifie the holy Scriptures, and to forge new expositions thereof as best pleases their Caprichio; to thunder out thousands of blasphemies against God, our blessed Lady, and the Saints, against the Sacraments, and Ceremonies of the Catho-

Catholic Church; to let looſe the reins to all carnall pleaſures; to preach liberty of conſcience, which they term Evangelicall liberty, and ſcoffe at all diſcipline and penance. Behold what are the fruits of Heretics; thus the Apoſtle Saint Iude proſecuting his deſcription of them, ſaith that they are waves of a raging Sea, viz. unquiet people, who do even reach heaven with their blaſphemies and detractions. *Impij*, ſaith the Scripture elſewhere, *quare mare fervens, quod quieſcere non poteſt.* Heretics are like a tempeſtuous Sea, by reaſon of the ſeditions, troubles, rage, and perſecutions, wherewith they think to overthrow and quite ſubvert the Church.

Q. *Foraſmuch as I ſee, the holy Scripture doth mightily abhorre Heretics?*

A. It doth ſo, neither is it without cauſe, ſince they occaſion ſo many miſchiefs, and are the greateſt enemies and perſecutors of the Church of Ieſus Chriſt.

ENTER-

ENTERTAINMENT V.

QVEST. *How ought we to behave our selves towards them?*

ANS. WE must shun them, according to the Counsell of Saint Paul, Tit. 3. 10. for if we fly from the breath of one that is infected with the plague for fear of gaining the infection, and death as to our bodies: why shall we not do the same to preserve our souls, flying from the putid and pestiferous breath of Heretics, if so be that it certainly bring with it a spirituall death to souls, chiefly of such as least heed it.

Q. *Have the Saints shewn us by their examples that we ought carefully to avoid Heretics?*

A. They have: Saint Irenæus speaking of the Apostles and their Disciples, l. 12. c. 3. relates how that Saint Iohn the Evangelist, coming to the baths, where Cerinthus the Heretic was washing himself, said to his Disciples; Let us make haste

haſte from this place, for fear we be infected by the water of thoſe baths, wherein the heretic Cerinthus enemy of the truth is washing himſelf.

Saint Polycarpus going one day in Rome, by chance met with Marcion the heretic, whom he no ſooner perceived, but turning his face, he endeavoured to shun the occaſion of ſpeaking to him: but Marcion taking notice thereof, ran preſently after him, and ſaid to him: VVhat? thou doſt not know me then: I know thee but too well, anſwered Polycarpus: who am I then? added Marcion: Thou art (replied Polycarpus) the eldeſt Son to Satan.

Saint Athanaſius in the life of Saint Anthony, ſaith that the good Man neuer gave one ſweet word to the Manicheans, or other Heretics, uſing to ſay that friendly entertainments with ſuch people, is the cauſe of the perdition of ſouls. He did alſo ſo much deteſt the Arrians, that he would not have any one go neer them: and being too upon the point of death, *Fly*, ſaid he, *the poiſon of Heretics, and Schiſmatics, and follow my example in hating them, you know that I never held any one purpoſe of amity with them.* Saint

Saint Hilary in his book against Auxentius an Arrian, doth plainly enough declare his horror and abomination of the Heretics of his time; saying, *that a Devill and an Arrian was to him one and the same thing.* And we read of the Abbot Cosmas, that being buried near unto the Sepulchre of an Hereticall Bishop, he never ceased, very wonderfully, to cry out severall nights, *Noli me tangere, Hæretice, noli mihi appropinquare, inimice Sanctæ Ecclesiæ Dei.* That is, Touch me not Heretic, come not near me enemy of the Church.

Q. *Were it not better be the wickedst among Catholics, than be an Heretic?*

A. Yes, for Heresy doth utterly destroy and ruine Faith, which is the beginning of mans salvation, the ground and root of justification. There is not then any greater ruine than this same, for without Faith we cannot please God, nor have any recourse unto him, to whom many Catholic sinners return by the means of the Sacraments and other remedies which Faith provides for them.

Q. *Is there any hurt in reading or keeping with one Hereticall books?*

A. Yes,

A. Yes, it is a great ſin, as well becauſe the Church forbids it, as becauſe we ſhould thereby expoſe our ſelves to an evident danger of gathering ſome mortall venom: and there is a double excommunication for ſuch as do ſo without expreſſe leave, the one is in *Bullâ Cœnæ*, the other in the *Index* towards the end.

Q. *Have the Saints carefully rejected Hereticall books?*

A. Yes, as much as if any venom, plague or leproſy had been within them: and for the proof hereof, we read in the ſecond Tome of the Library of the Fathers, that amongſt the admonitions which Abbot Iſaia gave his Religious, one of his chiefeſt was never to read any Hereticall book, for fear of filling their hearts with the mortiferous venom of their falſe doctrin, which inſenſibly ſlides into ſouls, eſpecially of the weaker ſort of people, and afterwards kils them: *for no otherwayes* (ſaith S. Gregory Nazianzen) *than as a venomous drink that is allayed by the ſweetneſſe of honey, doth uſually kill through the deceit of its ſuavity: ſo the deceitfull diſcourſes of Heretics through their apparant ſweetnſſe, do charm the ears of thoſe that read them and*

 That Ieſus Chriſt hath hearken to them, and give a ſpirituall death to their ſouls. Which being ſo, you ſee the great reaſon the Church hath to forbid faithfull Catholics the reading of ſuch books, following the example of a good and wiſe Mother which will never let her Children take and ſwallow poiſon.

Q. *Doth the Church alſo forbid to treat of matters of Faith, and to diſpute with the Religionaries?*

A. Yes she doth, if ſo be that one is not well verſed in Controverſy and in the Myſteries of our holy Religion, to be able to convert them unto God, or at leaſt confound them, by letting them ſee their blindneſſe and obſtinacy.

Q. *What is the cauſe and beginning of ſo many ſorts of Hereſies as are now the world?*

A. It is the envy of the Devill the Father of lies, the carnall and depraved life of Chriſtians, and their ingratitude for the ineſtimable guift of Faith, according to theſe words of S. Paul: *For that they have not received the charity of truth, that they might be ſaved; therefore God will ſend them the operation of error to believe lying.* 2. Theſ. 2. 11. But above all we may ſay that the cauſe and beginning of Hereſies proceeds from

from arrogancy, there having never been any Heretics (as it is obſerved by Tertullian) who were not haughty and proud: the experience of this we find in the meetings of the Heretics of this Age; amongſt whom there is no Artizan, be he never ſo ſtupid and dull, that doth not prefer his own particular judgment in the interpretation of the holy Scriptures, before the judgement of all the Fathers, of all the generall Councells, of all Antiquity, and of the whole univerſall Church: which is a moſt exorbitant and intollerable pride, and deſerveth Gods everlaſting curſe.

ENTERTAINMENT VI.

QVEST. *Since that Heretics belong not to the Church* (as you ere while ſaid) *what then becomes of them after death?*

ANS. YOV ought to believe firmly, and hold for a moſt certain and indubitable verity, that they go ſtrait to hell, there to be burned and eternally tormented with the Devils, unleſſe acknow-

ledging their errors, they do Penance, and return to the bosom of the holy Church.

Q. *Is it not to judge rashly of ones Neighbour to think thus?*

A. No, it is to believe what the Scripture saith, and to condemne what that condemneth.

Q. *Where is it said in the Scripture that Heretics shall be damned?*

A. Gal. 5. 20. Where S. Paul formally saith that *Dissentions and Sects* (that is Heresies) *shall not obtain the Kingdom of God.* If then Divisions, and Sects, that is Heretics, who divide the Church, and make a Sect apart, shall not obtain the kingdom of God, it infallibly ensueth that they shall be damned; and thus you see it is not to judge rashly, to say that obstinate Heretics, and who dy in their Heresies, shall be damned, since that holy Scripture doth manifestly say it.

Q. *Shall not ignorance excuse Heretics so as to hinder them from being damned?*

A. It shall no more excuse them than the Iews, after the promulgation and publication of the Faith. But the Iews after this promulgation and publication are inexcusable, as every one acknowledgeth

eth, according to these words of our Lord, Ioh. 15. 22. *Si non veniſſem & locutus eis fuiſſem, peccatum non haberent.* If I had not come (ſaith the Son of God) and ſpoken to them, they ſhould not have ſin. Since then ignorance excuſeth not the Iewes after the promulgation and publication of the Goſpell, it will leſſe excuſe Heretics, to whom the true Faith of Ieſus Chriſt hath been announced in more particular manner, and who are no leſſe out of the Church than are the Iews.

Q. *They are then much deceived, who believe that every one may be ſaved in the Religion he profeſſeth, ſaying, that God hath not created men to damne them; and that all thoſe who believe that Ieſus Chriſt died for them, of what Religion ſoever they be, ſhall go to Heaven.*

A. They are moſt certainly ſo, and it is alſo an Hereſy to have ſuch a belief: for it is an article of Faith, that out of the only true Church of Ieſus Chriſt, there is no ſalvation. So that as in the time of the deluge thoſe that were out of the Ark of Noah did all perish, without being ever able to eſcape ſhipwrack, ſo all thoſe that at the time of death, ſhall be out of the

myſticall Ark, which is the Church of Ieſus Chriſt, ſhall all perish and ſuffer shipwrack of their ſalvation for all eternity.

Q. *Have you any proofs in Scripture of this verity?*

A. Yes, very many: firſt S. Paul, Heb. 11. 1. ſaith that Faith is the ground of what we ought to hope for: Now whoever is a member of another Church, than of Ieſus Chriſts true Church, hath not Faith, the true ground of ſalvation: becauſe that this true Faith being but one, and that the form of Ieſus Chriſts true Church, cannot be in two ſeverall Churches, that are of different beliefs; whoſoever then is not in Ieſus Chriſts Church, is deprived of the true Faith, and by conſequence cannot hope to go to Heauen, becauſe that, according to S. Paul, true Faith, whereof he is deprived, is the firſt ground of this hope.

Secondly, the ſame Apoſtle in the ſame Chapter, v. 6. ſaith. *Without Faith it is impoſſible to pleaſe God;* From theſe words we draw this conſequence that all thoſe, that are not in the true Church, are not pleaſing to God, becauſe they want true Faith, and conſequently that they cannot be

be ſaved: for that thoſe only ſhall be ſaved, who ſhall be pleaſing to God.

Thirdly, the ſame Apoſtle teacheth that we muſt neceſſarily be Sons of God, to be heirs of celeſtiall glory: *If* (ſaith he) *we are ſons, we are heirs alſo, heirs truly of God, and coheirs of Chriſt.* Rom. 8. 17. Now thoſe only that are ſons of his legitimate Spouſe, which is his Church, are his true and lawfull ſons; therefore they alone ſhall be Heirs of Heaven; and conſequently thoſe that are members of other Societies, being like baſtards who cannot hope for, nor pretend to their Fathers inheritance, ſhall be for ever excluded. *For the Son of the bond-woman,* according to the teſtimony of the ſame Apoſtle, *ſhall not be heir with the ſon of the free-woman.* Gal. 4. 30. Thus you ſee by the word of God, that thoſe who are not in the true Church ſhall never go to Heaven, but to Hell, there to ſuffer eternall torments.

ENTERTAINMENT VII.

QVEST. *Was it also the belief of the ancient Fathers, that out of the Church there is no salvation?*

ANS. IT was, as you may see by most considerable authorities: *Whoever* (saith S. Cyprian. l. de unit.) *separating himself from the true Church, doth associate himself with an adulterous Church, he is excluded from the promises of the Church, and he that hath forsaken Christs Church, shall never come to receive Christs rewards, he is a stranger, a prophane person, an enemy of God: for that man cannot have God for his Father, who hath not the Church for his Mother.*

The Councell of Lateran, wherein there were assembled 1200. Fathers, before the determination of any thing whatsoever, did settle this verity for a ground of Faith. *There is but one only universall Church, out of which no one whosoever can be saved.*

The great S. Athanasius in his Symbol, which

which is received by our Adverſaries, ſaith in the beginning; *Whoſoever will be ſaved, it is neceſſary before all things, that he hold the Catholic faith: which unleſſe every one ſhall keep whole and inviolate, without doubt he ſhall eternally perish.*

S. Auguſtin, ep. 152. & l. 4. de Bapt. ſpeaks yet more terribly; for he affirms that all thoſe who are out of the true Church, although they live very well, give great alms, and even shed their blood for the love of Ieſus Chriſt, if they dy out of the true Church, nothing shall avail them, but they shall for all eternity be damned. Whereof he brings many reaſons, Ser. 181. de Temp. The firſt is, that thoſe only who laboured in the Lords vineyard, did receive the ſalary and reward of a peny, that is to ſay life everlaſting. The ſecond, that it is in the Church only, that the Hoſt of the Redeemer is immolated. The third, that it is only the member which is united to the body, that can have life. The fourth that the branch which is cut from the tree can produce neither leaves nor fruit; the river that is parted from its ſource will be dried up. Finally, Ieſus Chriſt is the Spouſe of the Church,

Church: Now Iesus Christ cannot be an adulterer, therefore he cannot have nor own any other sons than those of his Spouse which is the Church. Wherefore we must conclude from all that hath been hitherto said, that one cannot be saved in all manner of Churches, as in the Lutheran, Calvinian, and many others which are now extant in Europe, but that there is but one only true one, in the which one may have hopes to be saved, and whereof one must of necessity be a member, if one pretend to go to Heaven, and to avoid the everlasting torments of Hell.

Q. *If in so great a variety of Churches and Religions as appear in the world, there is but one only true one, wherein a man may be saved, the number of the Reprobate will be far greater than that of the Predestinate.*

A. You ought not to make the least doubt of it, since that Our Lord (who is the infallible truth) affirms it his own self, saying; *Many be called, but few elect*, Mat. 20. 16. and elsewhere he saith, That the way which leads to life everlasting is strait and narrow, and that few go that way: but that which leads to Hell, is exceeding broad and spacious, and many go that way: hereby

hereby teaching us that there are in the world multitudes of sins, errors, sects, and false Churches and Religions, which destroy souls and precipitate them into Hell, but there is but one only true one, which leads and conducts them to Heaven.

Q. *This truth being of so great consequence, one ought then to be very carefull to know whether the Church wherein one is, be that true Church.*

A. You have reason, especially when it is no long time since this Church began to appear in the world. And then if one knows that it is not the true Church of Iesus Christ, one ought with all speed to withdraw ones self from it to go into the Society of the true Church, without permitting any humaine respect or consideration to hinder or retard in the least so holy a resolution, since there is nothing so important, and that ought to be of so neer concern to us as the affair of our salvation, which is a concern of eternity.

Q. *But by what means shall we know this true Church of Iesus Christ, and discern her from so many false ones?*

A. It is the subject of my entertainment in the second part following, where I will treat

treat of the certain and infallible marks of Iesus Christs true Church, which make her discernable from the false Churches of Heretics, and will demonstrate by most evident proofs, that these marks agree to none but the Roman Church alone, and consequently that she is the only true Church of Iesus Christ, and in no case the Church of the pretended reformed, which agrees not with any of these marks, as it will clearly appear to such as be of a sound and settled judgement, and being not preoccupied with passion and obstinacy, will weigh these things with a flexible and tractable Spirit, which aimes to yeeld to truth.

The end of the first Part.

THE

THE TRVE PORTRAITVRE OF THE CHVRCH OF IESVS CHRIST.

The Second Part.

Wherein is ſeen what be the true marks of Ieſus Chriſts Church, whereby she may be known from thefalſe Churches of Heretics, and that theſe marks agree only to the Roman Church.

ENTERTAINMENT I.

QVESTION. *Are there then certain and infallible marks of Ieſus Chriſts Church?*

ANSWER. THERE are, and S. Auguſtin, Tract. 1. ſuper ep. Ioh. aſſerts that theſe marks are ſo manifeſt, clear, and viſible, that a man may with

with eaſe point out the Church with his finger; The which is confirmed by S. Cyprian, l. de unit. ſaying, *that the Church apparelled with the light of the Sun, ſpreads her beams over the whole Vniverſe.* And S. Chryſoſtom, hom. 4. ſuper Iſai. adds *that it is farre more eaſy for the Sun to be extinct, than the Church to be in darkneſſe;* So in holy Writ she is compared ſometimes to the Sun, ſometimes to a great City placed upon the top of an high mountain, and expoſed to the view of all the world.

Q. *Was it neceſſary that the Church should be provided of ſuch marks?*

A. Yes truly: for ſince we cannot be ſaved, unleſſe we be in the Church of God, as we have already ſeen, it much behoveth us to know where that Church is, and what she is, that we may addreſſe our ſelves unto her, ſtick to her, and obey her as the true and ſupreme Iudge of all things concerning our ſalvation; and conſequently we had need to have at hand aſſured marks and ſuch as be clear and manifeſt, whereby each one, even to the Idiot and ſimpleſt of all, may with facility and without danger of miſtake, remark and know this true Church of Ieſus Chriſt,

and

and diſtinguish her from falſe, counterfeit, and baſtard Churches.

Q. *What are theſe marks whereby we may thus diſcern Ieſus Chriſts true Church from thoſe that are falſe?*

A. The Fathers that aſſiſted at the great Councell of Nice, received and approved by our adverſaries, teach them us in their Symbol, where they attribute to the true Church theſe qualities, to wit, that she is One, Holy, Catholic, and Apoſtolic.

Q. *Do theſe qualities ſute with none but only Ieſus Chriſts Church?*

A. No: Wherefore they are very proper to diſtinguish her from them that are falſe.

Q. *Do you not think that we might diſtinguish and diſcern the true Church by the adminiſtration of the pure word of God, and of the Sacraments?*

A. Theſe marks are ſpecious in apparence, and it is the uſuall cuſtom of Heretics to alledge them, that they may the better hide their hereſies, and render their falſe doctrines creditable, but notwithſtanding they are not of themſelves ſufficient to make a diſtinction of the true Church from them that are falſe.

Q. *Why ſo?* *A.* For

A. For many reaſons: in the firſt place, to ſpeak properly, it is neither the pure written word of God, nor the Sacraments that ſhew us the true Church; but it belongs to the true Church to teach us which is the pure written word of God, & which are the Sacraments, *Non crederem Evangelio, niſi authoritas Eccleſiæ me moveret*; ſaith S. Auguſtin. l. cont. ep. fund. c. 5. that is, *I would not believe the Goſpell, unleſſe the authority of the Church did move me thereunto.* So that according to this holy Doctor, it is of the Church we ought to learn which is the true word of God, and it belongs to her to end and decide all ſuch differences and doubts as may ariſe concerning the meaning thereof.

Secondly, the marks whereby the true Church is diſcerned from the falſe, ought to be ſo clear, manifeſt, and evident, that the ſimpleſt and moſt ignorant themſelves may be aſſured of the truth of them, and ſatisfie their conſciences: But the word of God, and the ſence and meaning thereof being hard to know; there is none but the learned can have the knowledge and underſtanding thereof, nor can they aſſure themſelves of it without the authori-

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ty of the Church, to whom it appertaineth to judge of the true ſence of the Sripture; and therefore theſe marks are not fit to to make known the true Church. You may add for a third reaſon, that the Church was a long time without Scripture, and nevertheleſſe she ought alwayes to have had certain, infallible, and evident marks, to diſtinguish and make her known from the falſe Churches, that one might thereby with aſſurance addreſſe ones ſelf unto her.

Finally, it hath ever been the way of all Heretics who have appeared ſince the beginning of the Church, to declare that they meerly taught the pure written word of God: and notwithſtanding they have all taught Doctrines contrary the one to the other: For Luther taught a Doctrine contrary to Calvin, the Anabaptiſts to Luther, Arminius to the Anabaptiſts, Luther, and Calvin: however Luther and his Miniſters ſay, that they meerly teach the pure written word of God; the Anabaptiſts publish the ſame, Calvin and his followers ſay ſo too, Arminius and his adherents do the like: wherein indeed they plainly diſcover their impoſtures and lies.

Now

Now ſince all Heretics do ever cloak their hereſies with the word of God, and ſince a religion may be falſe, although it have authorities from the word of God miſunderſtood for confirmation of its errors; I conclude that a man cannot kuow whether a Church be the true by this mark which the Miniſters alledge, which is the adminiſtration of the pure word of God, and of the Sacraments: foraſmuch as this mark beſides that it is obſcure, and hidden from the ſimpler ſort of people, and ſuch as are ignorant in the Scripture, and know not the meaning thereof, it is likewiſe too generall being common to thoſe that are within and without the Church.

Q. *There are then no other true marks of Ieſus Chriſts true Church, than thoſe that you juſt now alledged.*

A. It is true, and we ought moſt aſſuredly to believe, that that is Gods true Church, wherewith they agree: But ſince among all the Churches that be in Germany, France, Holland, and England, there is none but the Roman Church alone wherewith they agree in all points for ſhe alone poſſeſſeth Vnity, Sanctity, Vniverſality, and is truly Apoſtolic, retaining

taining the true Doctrine and Documents of the Apostles:) It ensues that it is she alone that is the legitimate Spouse and true Church of Iesus Christ, and that all the other neither are nor can be so, having no one mark thereof; which I will very clearly prove to you by most solid and convincing proofs.

ENTERTAINMENT. II.

QVEST. *Which is the first mark of the true Church?*

ANS. IT is unity, that is to say, that the Church is one.

Q. *How is the Church one, seeing she containeth so great a multitude of Believers?*

A. This multitude is no hindrance to the unity of the Church; for although she be composed of all manner of people, and different nations, she ceaseth not to have unity, and to be one in her self, since she owns one universall Pastor, holds the same Faith, same Doctrine, uses the same Sacraments, and keeps the same manner of serving

ſerving God throughout the whole world.

Q. *Is this unity of Faith an infallible mark of the true Church?*

A. It is: for the more a thing partakes of unity, the more it partakes of truth, perfection, and divinity, yea unity, truth and perfection go together. Therefore as diviſion and contrariety in matters of Faith, is an undoubted mark of a falſe Church: ſo unity is an infallible mark of the Church of the true God.

Q. *What proofs have you in the word of God of this unity of the Church?*

A. In the Acts, 4. 32. it is ſaid that all the Believers and Faithfull had but one heart, and one ſoul, *Multitudinis credentiũ erat cor unũ, & anima una;* behold the unity of Faith: And S. Paul, Eph. 4. 4. 5. ſpeaking of the Church, ſaith: *There is but one body & one ſpirit: as you are called in one hope of your vocation: There is but one Lord, one faith, one baptiſm, one God and Father of all.* And 1. Cor. 14. 33. *God* (ſaith he) *is not the God of diſſenſion, but of peace.* The ſame S. Paul, Rom. 16. 17. 18. ſaith: *I deſire you, Brethren, to mark them which make diſſenſions and ſcandals contrary to the doctrine which you have learned, and to avoid them. For ſuch do not ſerve Chriſt our Lord,*

Lord, but their own belly, and by ſweet ſpeeches and benedictions ſeduce the hearts of Innocents. The ſame Apoſtle, 1. Cor. 1. 10. ſaith farther: *And I beſeech you, Brethren, by the name of our Lord Ieſus Chriſt, that you all ſay one thing, and that there be no Schiſmes among you: but that you be perfect in one ſenſe, and in one knowledge.* By all theſe ſpeeches S. Paul doth manifeſtly ſhew that union and accord in matters of Faith, ought to be inſeparable from Ieſus Chriſts Church, being a propriety eſſentially belonging to her, and on the contrary that diviſion is the character of Satan, and the infallible and inſeparable mark of Heretics.

Q. *Did the ancient Fathers much eſteem this unity, the firſt mark of the true Church?*

A. Very much: The great S. Athanaſius in the treatiſe which he made of the Councell of Nice againſt the Arrian Heretics, ſaith almoſt in the beginning: *The Fathers have left unto us by tradition, that the mark of the true doctrine of any Society whatſoever, is that they all profeſſe one ſame thing, and are not divided among ſt themſelves, nor diſagree with their predeceſſors.*

S. Chryſoſtom (Hom. 20. ſuper Mat.) touching the ſame matter, ſaith: *The unfaithfull*

faithfull that be under the power of the devill, are not united amongſt themſelves, and have not the ſame belief; but are all divided into ſeverall opinions, for which cauſe they are compared unto the ſand of the Sea, but Gods people are not only united as the earth, but as a ſtone knit together and indiſſoluble.

Vincentius Lyrinenſis (l. cont. Her. c.3.) *In the Catholic Church a man ought to be very* ſaith thus: *careful to believe what hathbeen believed byall; to follow Vniverſity and Antiquity: But we ſhall follow univerſity, if we confeſſe that that Faith, is the true one, which the whole univerſall Church, confeſſeth throughout the whole world; and we ſhall follow Antiquity, if we donot recede from the opinions held by our holy and ancient Fathers.* Lo the eſteem that theſe holy Perſonages had of unity and union in matters of Doctrine and Faith, and how they judged it to be the true mark of Ieſus Chriſts Church.

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ENTERTAINMENT III.

QVEST. *Which is the Church above all others in the world, that this first mark of the true Church agreeth with?*

ANS. THE Roman Church alone: for she alone professeth the same Faith, same Doctrine, useth the same Sacraments, serveth God in one same manner; owns one same supreme Head and Pastor which is Iesus Christ, and one visible Head Vicar of Iesus Christ, and legitimate Successor to S. Peter, which is the Pope of Rome: so that which way soever you turn your self, you will find that in all places that hold communication with the holy See, is believed one and the same thing, the manner of fasting, praying, and sacrificing is all one and the same, and you will observe without difficulty that there is but one heart and one soul as to any thing touching Religion and Points of Faith, and that the same unity and union, that was amongst the Faithfull in the beginning

ginning of the Church, is yet to this very day obſerved in the Roman Church: And although she be compoſed, as are likewiſe her Councels, of ſo many ſeverall People and Nations differing in Languages, of contrary inclinations and humors, yet nevertheleſſe they are not a whit contrary and divided in Faith, but do therein wholly accord and agree: for the Italians, French, Spaniards, Germans, Engliſh, Hollanders and other Nations in the world, that hold communication with the holy See, are all of one belief, and do all profeſſe one ſame Faith, and teach one ſame Doctrine through the whole habitable world; which is a moſt aſſured, certain and infallible mark of the true Church of Ieſus Chriſt.

Q. *Is there nothing in the pretended reformed Religion that is like this unity of Faith?*

A. No: but on the contrary, there is amongſt them ſuch a lamentable confuſion of belief as to the number of Sacraments, the interpretation of the word of God, and the points of Faith, that they agree in no one thing, but in aſſaulting Ieſus Chriſts Church; whereof a famous Hugonot gives an authentic teſtimony in Bezas Epiſtles:

piſtles: *If you enquire* (ſaith he) *in what Articles thoſe Churches that are contrary to the Roman Church do agree, you will find after you ſhall have examined them from the firſt even to the laſt, that there is no one point taught by the one, but the ſame is deteſted as impious by the other.* And to confirm this truth, a Phyſician of their party, did certify that in an aſſembly of nineteen Hugonots, at which he was preſent, there were not two of them all that did agree in point of Faith, being all of a different mind as to their belief. But Ægidius de Coninck ſaith ſomething more wonderfull: for 1. tom. de Sacram. diſp. 65. art. 1. num. 4. he reports that there is found amongſt theſe poor ſtrayes ſuch a contrariety of opinions upon theſe four words, *This is my Body*, that they have given about two hundred interpretations thereof all different and contrary one to another. Which is an infallible mark that their Church is not the Church of Ieſus Chriſt, but of Satan, the father & author of all diviſions and diſcords, whereas I. Chriſt is the Father and auther of peace and union amongſt the Faithfull.

Q. *May not one ſay that the differences of the Religionaries conſiſt only in ſmall matters of little importance?*

A. By no means: for they are divided and contrary to one another in fundamentall points; as concerning the number of the Sacraments, and the Canonicall books, which are eſſentiall things in Religion: one allows of two Sacraments, another of three, another of four: one, to wit, Luther, ſaith that the body of Our Lord is truly and really preſent in the Sacrament of the Euchariſt, another tells you that it is there but figuratively, as Zuinglius: and albeit Calvin in many places ſeems to ſay, that it is there really, notwithſtanding he differs not much from Zuinglius in his opinion: and it is for this cauſe that Luther ſayes as well the Zuinglians as the Calviniſts are Heretics, and out of the way of ſalvation: *Serioußly* (ſaith he, diſp. cont. art. Lovan. tom. 2. fol. 503.) *we eſteem as Heretics and ſtrangers to the Church of God, the Zuinglians and all the Sacramentaries, who deny that the Body and Blood of Ieſus Chriſt is taken by the mouth of the body in the venerable Euchariſt.* He ſaith alſo farther ſpeaking of the ſame Sacramentaries, to wit, of the Zuinglians and Calviniſts, *that they are murtherers of ſouls, impious, blaſphemers, true Meſſengers and*

and Miniſters of Satan, poſſeſſed by him, inſathanizated, ſuperſathanatized, and thrice inſathanizated, l. 1. cont. Goldaſt. c. 12.

On the other ſide Zuinglius and Calvin ſet forth their curſe againſt Luther; the firſt in one of his epiſtles calls him *Seduter, impoſtor and denyer of Chriſt*, comparing him to the old Heretics Marcion and others, yea making him worſe than they. The other, Inſt. 4. loads him with a thouſand injuries even to the calling him *Idolater*. And admon. ult. cont. Weſtphalum, pag. 228. he ſaith of the Lutherans, *That they are brute beaſts, more ignorant than little children, as bad as dogs, proud as Devils, obſtinate, not knowing the meaning of the Supper, nor the vertue of it*. Behold the diſcords and contradictions of theſe Hereſiarchs, and thoſe that have followed them, agree no better than their Maſters, as they themſelves confeſſe, and though they would not confeſſe it, the ſeverall diviſions and ſects that be at this day in England, Holland, Germany, &c. do give moſt evident proofs thereof, and manifeſtly ſhew that they cannot appertain to the Church of the true God, where all the Faithfull ought to be perfectly united in

what concerns Religion; and to have but one Faith and one and the ſame belief.

But, what is moſt lamentable and worthy of obſervation, not only the Lutherans are divided from the Zuinglians, Calviniſts, Anabaptiſts, and other Sectaries that worry one another: but they are yet ſubdivided among themſelves into an infinity of different ſects; the Calviniſts likewiſe ſubdivide themſelves from the Calviniſts, the Zuinglians from Zuinglians, Anabaptiſts from Anabaptiſts, and ſo forth of all the others; ſo that one may ſay of them, what S. Hierom ſaid heretofore, writing againſt the Luciferians: *Tot naſcuntur inter eos ſchiſmata, quot ſunt capita.* There are as many hereſies amongſt them, as there are ſeverall heads.

ENTERTAINMENT. IV.

QVEST. *Whence, I pray, proceeds this ſad confuſion and contrariety amongſt the enemies of the Faith?*

ANS. SAINT Auguſtin (l. 1. cont. Parmen. c. 4.) ſaith that it is an uſuall

cuſtom among Heretics to be thus divided; it being very reaſonable (ſaith this holy Father) that thoſe who have deſerted the unity and univerſall accord of the world, ſhould not now find any thing whereon to fix and ground a dependency; and that the breakers of charity ſhould themſelves be broken, and the authors of diviſion be alwayes divided amongſt themſelves.

S. Iuſtin (quæſt. 4. ad Orthodox) replies that ambition is the cauſe of theſe diviſions among Heretics, and the deſire of vain glory, and mutuall envy of Hereſiarchs the one againſt the other.

S. Hierom (ſuper 16. c. Ezech.) ſaith that the cauſe of theſe diſſentions amongſt the enemies of the Faith, ariſeth from their inconſtancy, which makes them change and vary more than the Cameleon into colours, and contradict themſelves upon every occaſion, in one place teaching one thing, and in another the contrary, to day believing one thing to be true, and to morrow the contrary; wherefore George Duke of Saxony wanted not reaſon, when he ſaid one day, *That he well knew what thoſe of Wittenberg did believe that*

year: but what they would believe the year following he did not yet know.

Finally, these contrarieties and dissentions among Heretics proceed from their not owning a visible Head of the Church who is the Vicar of Iesus Christ upon earth; for where there is no Governor, the people will go to ruine and confusion, saith the wise man, Pro. 11. 14. *Vbi non est gubernator, dissipabitur populus.* In confirmation of this verity S. Cyprian affirms that all Heresies and Schisms had no other rise than from the not owning the Chief Bishop of Rome: *Neque enim*, saith he, *hæreses aliundè obortæ sunt aut natæ schismata, quàm indè, quod Sacerdoti Dei non obtemperatur, nec unus in Ecclesiâ ad tempus Sacerdos, & ad tempus Iudex vice Christi cogitatur. Ep. 55. ad Cornel.* That is to say Heresies, Divisions and Schisms have their beginning from no other thing, than from the disobeying of the Lords Priest, and not considering that in the Church there is for a time one Priest and one Iudge in Iesus Christs place: meaning hereby the Pope of Rome, visible Head of the universall Church, and lawfull Successor to S. Peter Prince of the Apostles.

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ENTERTAINMENT V.

QVEST. *Who did eſtabliſh the Pope of Rome viſible Head of the univerſall Church?*

ANS. IEſus Chriſt did, when that after his reſurrection he ſaid to S. Peter in the preſence of the other Apoſtles, *Feed my Sheep, feed my Lambs*, Ioh. 21. 15. 16. 17. For by theſe words S. Peter, and in his perſon all the Popes of Rome his lawfull Succeſſors, were eſtabliſhed Heads and Paſtors of the whole Church, according to the promiſe made by Ieſus Chriſt before his paſſion to the ſame S. Peter, when he ſaid to him: *Thou art Peter, and upon this Rock will I build my Church.* Mat. 16. 18. as much as to ſay: Thou ſhalt edify, govern, and take the charge of my Church to the end, as well by thine own miniſtery, as by the interpoſition of thy Succeſſors, who till the worlds end ſhall build up, eſtabliſh and govern my Church.

Q. *Is it not a derogation from Ieſus Chriſts authority to have a viſible Head of the Church?*

A. In no wise: For Iesus Christ remains alwayes first and supreme Pastor, and S. Peter and his Successors are only his Lievtenants and Vicars upon earth; and in this manner that doth rather raise Iesus Christs authority, than lessen it; for even as it is an honor to a King to have under him Governors of Provinces, vice-Royes, Lievtenants and Generalls of Armies, to whom his Subjects pay obedience, because of the power given them by the King: so likewise it is an honor to Iesus Christ to have in the Kingdom of his Church Vicars and Lievtenents that may visibly govern his Church, and whom he hath commanded us to obey as his own self.

Moreover, although we are all Iesus Christs Sheep, and Iesus Christ our true Pastor: yet we do not think that we injure Iesus Christ, to say that we still have Pastors over us, and under Iesus Christ, whom we are obliged to obey. In like manner we do no wrong to Iesus Christ, to say that the Pastors of the Church have yet a Pastor above them, and under Iesus Christ, to whom they are bound to pay obedience.

Q. *Was it necessary that Iesus Christ should establish a visible Head in his Church?*

A, Yes,

A. Yes, and that chiefly to preſerve unity; for who could have been able to reduce this great bulk of the Chriſtian Commwealth, and ſuch an infinity of believers, ſpread up and down in the world, different in manners, languages, lawes, and policies, to one ſame mind, and to inſtruct them all in one ſame doctrine, uniform, and never erring, if there had not been one ſupreme Head, by whoſe authority they might convene, meet together, treat of Eccleſiaſticall diſcipline, explain the moſt hidden points thereof, diſentangle the knottieſt, confute Hereſies, condemn the Authors of them, and have but one tongue, one voice, and one heart.

In the ſecond place, if there had not been a ſupreme power to preſide in the Church, how often already had the floods drowned this Chriſtian Ship, how many times had she ſuffered shipwrack in the midſt of ſtorms, if she had been deſtitute of the Pilot whom Ieſus Chriſt did ſet at the ſtern, to guide her in the outragious Sea of this world, ſince that diviſion is unavoidable where there is no Head to preſide, and moreover every Kingdom that shall be divided, shall be deſolate and infalliby

fallibly fall to ruine, *Omne regnum in se divisum desolabitur.* Luc. 11. 17.

Q. *Have you any authority of the ancient Fathers for proof of this Primacy of S. Peter and his Successors?*

A. Yes, S. Chrysostom one of the most famous amongst the Greek Fathers, hom. 11. super Mat. saith that God raised Ieremy over a Nation, but our Lord Iesus Christ hath raised S. Peter over the whole world.

S. Optatus Milevitanus who was assistant at the first generall Councell of Nice, saith in formall terms that S. Peter deserved to be preferred above the other Apostles, to establish unity, which is an incomparable good. *l. 7. contra Parmen.*

S. Cyprian affirms the same thing, saying that the Primacy was given unto S. Peter to uphold and preserve unity, and cut off all occasions of schism and division. *l. de unit.*

S. Hierom, l. 2. cont. Iovin. confirms this truth: *Inter duodecim unus eligitur, ut capite constituto schismatis tollatur occasio:* One, saith he, is chosen among the twelve Apostles to preside, thereby to take away all cause of division and schism in the Church of God. And

And S. Ambroſe, ſuper c. 1. ad Gal. ſaith: *It was reaſonable that S. Paul ſhould have a mind to ſee Peter, ſince he was the firſt among the Apoſtles, whom God had entruſted with the care of his Church.* For confirmation of what hath been hitherto ſaid, when the Evangeliſts draw up the Catalogue and number of the Apoſtles, they alwayes place S. Peter firſt: and S. Matthew clearly calls him *the firſt of all the Apoſtles.* c. 10. v. 2. S. Luke Act. 1. ſaith that it was S. Peter, who as Superior ſpake firſt, when there was another to be ſubſtituted in the room of Iudas; finally S. Peter called the firſt Councell, where he ſpake firſt, and decided the queſtion propoſed, being followed by S. Iames, and the reſt of the Aſſembly.

ENTERTAINMENT VI.

Q. *Is it moſt certain that S. Peter held his ſeat at Rome, and there ſuffered Martyrdom?*

Ans. YES, all the ancient Fathers give a faithfull teſtimony thereof, unanimouſly affirming that S. Peter tranſlated

tranſlated his See from Antioch to Rome, where he was crucified in the fourteenth year of Neros reign. Tertullian (l. Preſc. adv. Hær.) ſpeaks thus: *Happy is the Church* (ſaith he, ſpeaking of the Roman Church) *in which the Apoſtles poured forth their doctrine with their blood, in which S. Peter is aſſimilated to the Lords Paſſion.*

S. Irenæus, l. 3. uſeth theſe words, *We repreſent the Apoſtolicall tradition of the greateſt and moſt ancient Church founded at Rome, by the two moſt glorious Apoſtles Peter and Paul.*

S. Hierom (l. de Eccl. Script.) ſpeaking of S. Peter, ſayes thus: *Simon Peter the ſon of Iona, of the Province of Galilee, brother of the Apoſtle Andrew, and Prince of the Apoſtles, after he had been Biſhop of the Church of Antioch, and preached to thoſe of the diſperſion of the circumciſion, who had believed in Pontus, Galatia, Cappadocia, Aſia, Bithynia, came to Rome in the ſecond year of Claudius to ſubdue Simon Magus, and there kept the Sacerdotall Chair twenty five years, untill the 14. year of Nero, by whom he was crucified.* S. Athanaſius, Apol. 2. S. Ambroſe l. 3. de Sacr. c. 1. and S. Cyprian, ep. 55. ad Cornel. do all aſſert the ſame thing,

to

to wit, that S. Peter ſuffered Martyrdom at Rome, and give him the title of the Biſhop of the Roman Church which they call *the Miſtreſſe and principall Church whence proceeded the Sacerdotall Vnity*. After ſuch evident proofs and ſuch authentick teſtimonies of all theſe illuſtrious Doctors and Fathers of the Church, a man muſt either be moſt ignorant, or impudent to the utmoſt point to dare ſay that S. Peter was not at Rome.

Q. *What ſay our adverſaries to this.*

A. Thoſe that are leſſe unreaſonable among them, make no doubt thereof. *S. Peter and S. Paul*, ſaith Iohn Hus one of their Patriarchs, *did at one ſame time conſecrate the holy Roman Church, and preferred Rome before all other Towns, as well by their preſence, as by their venerable Triumph.* Tom. 2. fol. 208.

Q. *Did the ancient Fathers acknowledge the Pope of Rome as Head of the univerſall Church, and lawfull Succeſſor of S. Peter?*

A. Yes, all without exception, and gave him the ſame honorable titles, which we at this day aſcribe to him, as it appears by their writings, and eſpecially by what is related by the ſecond generall Councell of

of Constantinople and that of Chalcedon, Act. 1. 3. and 16. where the Bishop of Rome is called *Pope of the universall Church, and Head of all Bishops.* S. Athanasius and all the Bishops of Egypt give him the same titles in an epistle which they writ to Pope Mark who was the thirty fifth after S. Peter. S. Bernard, l. 2. de considerat. ep. 81. *calls him the Vicar of Iesus Christ.* S. Ambrose, *the Father of Our Lords Flock, and Rector and Governor of Gods house.* Wherefore those Councells only are esteemed and reckoned by the Church to be lawfull and Oecumenicall, which were approved by the Bishop of Rome, whom not to obey as Head of the Church, and own him as such, is, saith S. Augustin, a very great impiety, and a sign of a most notorious arrogancy: *Sedi Petri non tribuere primas partes, summę est impietatis, & præcipitantis arrogantiæ.* l. de utilitate cred.

ENTER

ENTERTAINMENT VII.

Q. *Would not that man be one of the Church, who should refuse all communication with the Pope?*

ANS. NO: no more than Simon Magus, who opposing S. Peter was not of Iesus Christs flock. So that it was a chief mark, whereby heretofore the Meetings of Heretics or Schismatics were distinguished from the true Church, to wit, if they did not hold communication with S. Peter, or his Successor the Bishop of Rome.

Q. *Have you any authority from the Fathers to confirm what you say?*

A. Yes: S. Optatus a very learned Bishop, who lived in the year 366. l. cont. Parmen. saith thus: *Well then, thou canst not deny but that at Rome there was a chair set for Peter, wherein was seated S. Peter Chief of all the Apostles, for which he was called Cephas, to the end that unity might be kept by all, lest that all the Apostles should attribute*

to

to themſelves every one his own, to the end that whoſoever ſhould erect any Chair againſt that might be known for a Shiſmatic and a wicked perſon. Theſe words clearly ſhew that the ancient Fathers accounted for an Heretic and Schiſmatic him that would not have communication with S. Peter or his Succeſſor: which was the reaſon why S. Paul fourteen years after his converſion, went to Ieruſalem to conferre his Goſpel and preaching with that of S. Peter.

And S. Polycarpus Bishop of Smyrna, whereas in his time there aroſe great doubts and difficulties among Chriſtians concerning the celebration of Eaſter, to the end he might take a good reſolution thereupon, went to Rome, to ſatisfie himſelf of thoſe doubts, by conferring with Pope Anicetus, who at that time held S. Peters Chair. Euſeb. 4. Hiſt. 14.

Q. *The Miniſters of the pretended reformed Religion are far enough from rendring theſe reſpects to the Popes of Rome as did the ancient Fathers, ſince that in ſtead of acknowledging them for Ieſus Chriſts Vicars, they load them with horrible injuries, calling them Antichriſts.*

A. Herein they make appear the extreme

treme hatred which they bear to Ieſus Chriſts Church, following the ſteps of the ancient Heretics, who did ever aſſault the Head of the Church, that ſo they might the better bring to paſſe their pernicious deſign, which was to ruine the Church; and in this they imitate the Devill, who, as ſaith S. Cyprian l. 1. ep. 3. is marvellouſly cunning and crafty: for it is his cuſtom to endeavor to the utmoſt to pull down the Paſtor, that he may with more eaſe rout the flock.

Q. *Is it not poſſible to diſcover and make the world acquainted with the impoſtures and malice of theſe calumniators?*

A. It is, and with eaſe, by making appear out of holy Writ the manifeſt oppoſitions betwixt the Pope and Antichriſt. Firſt, Antichriſt is to come at the end of the world; and the Popes have been in the Church theſe 1669. years, Saint Peter having governed it immediately after Ieſus Chriſt, and his Succeſſors having followed one after another without any interruption, till Clement the IX. now reiguing.

2. Antichriſt will be one particular man, called by S. Paul by reaſon of his lewd life, the

the man of ſin. 2. *Theſſ.* The Popes are in all two hundred forty and three, and among them are many Saints and Martyrs, who have shed their blood for the faith of Ieſus Chriſt.

3. Antichriſt will call himſelf the true Chriſt, the Pope calls himſelf his Vicar.

4. Antichriſt will exalt himſelf even above God, the Pope calls himſelf the ſervant of Gods ſervants.

5. Antichriſt, according to Daniel the Prophet, c. 12. will take away the daily Sacrifice, the Pope offers it up to God every day.

6. Antichriſt will oppoſe Ieſus Chriſts Croſſe, the Pope honors and reverences it as the inſtrument of our ſalvation.

7. Antichriſt will forbid marriage, the Pope ſaith it is a Sacrament.

8. Antichriſt will reeſtablish the law of Moſes, will ſay there are unclean meats, and will forbid the eating of them: The Pope teacheth that all meat is good of it ſelf, but that we muſt ſubmit to the Church as to the uſe, and that diſobedience, and not the meat can foul the ſoul of the eater.

9. The

9. The Kingdom of Antichrist is to last but three years and an half, and Popes have subsisted in the Church above 1600. years.

10. Antichrist will shew false and lying signs, many Popes have wrought miracles,

11. Antichrist will have a particular name, that shall make up the number 666. which of the Popes hath had the like name?

12. Antichrist will extirpate the Roman Empire, the Pope upholds it.

13. Antichrist will persecute Christians to the utmost, and deny Iesus Christ, the Pope is the common Father of Christians, and alwayes in imitation of S. Peter doth bear in mouth and heart this high confession of the Christian Faith, *Tu es Christus Filius Dei vivi*, Thou art Christ the Son of the living God.

14. Antichrist will put Enoch and Elias to death, which of the Popes have done so?

Finally, Antichrist shall be put to death by a blast of Gods mouth: did ever any Pope die in this manner? Lo here the Antitheses and formall oppositions expressed in holy Writ between the Pope and Antichrist.

chriſt. Whereby I deſire you to judge either of the ignorance or impiety of our adverſaries: for if they know not and ſee not theſe oppoſitions between the Pope and Antichriſt, they are blind and ignorant: if they know and ſee them, they are impious calumniators, to make people to believe contrary to their own conſcience, and againſt all appearance of truth, that that Ieſus Chriſts Vicar is that unhappy and deteſtable Antichriſt who is threatned to us by the Prophets.

Q. *Why do all Heretics and Enemies of the Faith aim ſo much at the Head of the Church?*

A. It is becauſe they well ſee (as we have already ſaid) that Ieſus Chriſts Church, which they undertake to aſſault and deſtroy, cannot ſubſiſt without an Head, no more than can a State, a Ship, an Army, without a Soveraign, without a Pilot, and without a Generall; for this it is that they employ their utmoſt endeavors againſt him, who preſides therein as Gods Lievtenant upon earth: and blowing a ſpirit of rebellion into the pates of the giddy people, who ever thirſt after novelty, they daily ſtrive to poſſeſſe them with a belief,

lief, that instead of being Iesus Christs Vicar, he is that same detestable Antichrist, who, as the Scripture saith, shall come towards the end of the world.

Q. *A man must be strangely blinded to follow doctrines so impious, false, and contrary to the word of God.*

A. It is true, especially when there are discovered amongst the teachers of these false doctrines so many contradictions, contrarieties, divisions, and discords worrying and tearing one another like dogs, reviling one another in so bitter a manner as to call each other seducers, impostors, heretics, and possest by the devill, which is a most certain sign that those kind of people are not in the Church of the true God, but of the Devil who is the Father of all hereſies, discords, and divisions, as Iesus Christ is the Father and author of the peace and union vvhich he left to his Church, and vvhich is the first mark, vvhereby she may be discerned from the Churches of Heretics; let us novv come to the second.

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ENTERTAINMENT VIII.

Q. *What is, I pray, this second mark of the true Church?*

ANS. IT is that she is holy.

Q. *How prove you that the Church is holy?*

A. By S. Paul, who saith. Eph, 5.27. that Iesus Christ made her holy, glorious, without any spot or wrinkle. The Royall Prophet foretold the same, Ps. 92. v. ult. *Domum tuam Domine decet sanctitudo in longitudinem dierum:* Sanctitude, O Lord, becometh thy house (which is the Church) unto length of dayes. The Apostles in their Symbol, and the Fathers assembled at the Councell of Nice, attribute this same quality to the Church, so that it is an Article of Faith that the Church is holy.

Q. *To which of all the Churches that be in France, Germany, England, and Holland, doth this second mark of Iesus Christs Church belong?*

A. To

A. To the Roman Church alone: for she alone poſſeſſeth ſanctity of Doctrine, manners and miracles, which is all the holineſſe that was ſeen in the primitive Church.

In the firſt place, the Roman Church poſſeſſeth holineſſe of Doctrine; for she teacheth nothing that is not moſt holy, her doctrine is that we muſt adore and love with all our heart one only God Creator of Heaven and Earth, and that it is not any wayes lawfull to render to creatures the Soveraign honors that appertain to him, and thus she abolisheth Idolatry. She teacheth that we muſt keep Gods commandments, she forbids all vices even to the leaſt imperfections, which are interiourly committed, she commands or councells all vertues, she obligeth us to the confeſſion of ſins, even of ſuch as be moſt occult and ſecret, which confeſſion is one of the ſtrongeſt curbs to keep in ſinners, and bring them to an amendment of their life. Wherefore one may with good reaſon ſay of the Doctrine of the Roman Church, that it is truly *Lex Domini immaculata convertens animas*, The Law of God altogether pure, holy and immaculate converting

verting ſouls and bringing them to the knowldege of the truth.

Q. *What witneſſe have you of this ſanctity of the Church of Romes Doctrine?*

A. The converſion of an infinity of Infidels which hath hapned in the moſt part of the Provinces and Kingdoms of the world, eſpecially in England by the means of S. Auguſtin the Monk, who was ſent by S. Gregory the Pope; in Germany, Poland, Hungary, in the Eaſt and Weſt India, in Peru, Iapan, America and other parts of the world, that have embraced the faith of Ieſus Chriſt by the means of the Chief Biſhops of Rome, as our Adverſaries themſelves the Centuriators do confeſſe, Cent. 6.

Secondly as for ſanctity of life and manners, it is ſuch in the Roman Church, that there was never any ſo perfect and ſo admirable.

Q. *How prove you that?*

A. By an innumerable number of Saints which this holy Church hath brought forth to Ieſus Chriſt, not only during the five firſt Ages, but alſo from the ſixth Age till now, ſuch as were S. Bennet, S. Bruno, S. Bernard, S. Dominick, S. Francis, S. Thomas,

Thomas, S. Bonaventure, and ſeverall others; who, according to our adverſaries own confeſſion, were very great Perſonages, many of which have illuſtrated the Church with their learned writings, and the odor of ſo admirable a ſanctity, that Luther (*l. de abrog. Miſ.*) and the Confeſſion of Auſpurg. (art. 5. 27.) are conſtrained to acknowledge them for holy and bleſſed men.

In the third place, the Roman Church enjoyes alſo the ſanctity of Miracles, which cannot be wrought out of the true Church, as the raiſing the dead, reſtoring ſight to them that are born blind, and others of the ſame nature, which are works of Gods omnipotency, which are impoſſible to be done by the Devill or by any Heretic.

Q. *Hath the Roman Church been as illuſtrious and holy in Miracles ſince the ſixth Age as in the primitive Church?*

A. Yes, for from that time to this inſtant, there have alwayes been Saints, whoſe ſanctity God hath made appear by very great miracles.

In the ſixth Age there appeared theſe two illuſtrious Prelats S. Remigius Archbishop

bishop of Reims and S. Vedastus Bishop of Arras, worthy of everlasting memory, not only for the holinesse of their miraculous lives, but also for having been instruments whereof God made use for the instruction and conversion of the great King Clovis, the first King of France that renounced Idolatry, to embrace the Faith of Iesus Christ. In the same Age the great S. Bennet, whose life is wholly miraculous, raised a boy from death, and foretold many things to come, as S. Gregory relates: in that Age flourished severall other Saints, most illustrious in miracles, as S. Brigit, S. Maurus, and S. Augustin the Apostle of England.

In the seventh Age, appeared S. Elizius Bishop of Noyon, S. Agatho Pope, and S. Trudo, most admirable in miracles, S. Amandus Bishop, who raised a dead person, and S. Sivibert who was miraculously delivered out of prison by an Angel, and who besides his curing of many blind and paralyticall persons, did raise severall from death.

In the eighth Age, S. Rumoldus Son to the King of Ireland restored life to a child that had been suffocated in the water, as it

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is reported by Surius, Tom. 7. In this ſame Age flourished the Saints Rembertus, Angarius, Ioannicius moſt eminent in miracles.

In the ninth Age, S. Siſimandus, at whoſe death the voices of ſeverall Angels were heard ſinging, *Veni electe Dei, intra in gaudium Domini tui;* Come elect of God; enter into the joy of thy Lord, and the Saints Vdalricus and Dunſtan were very famous for their great ſanctity and ſtupendious miracles.

In the tenth Age, S. Odilo Abbot of Cluny, gave ſight to a child, that was born blind, by the ſign of the Croſſe. S. Heribert Archbishop of Colein, and S. Anſelm Archbishop of Canterbury, likewiſe wrought ſtore of miracles.

In the eleventh Age S. Malachy an Irish Bishop raiſed a woman from death as S. Bernard reports, and S. Bernard upon one day alone gave ſight to ſeverall blind perſons, and cured eighteen Criples, as it is related by Godfrey his Contemporary: In this ſame Age flourished the Saints Hildegardis, Thomas of Canterbury, and Peter of Paris, moſt renowned for their ſanctity and miraculous life.

In the twelfth Age, S. Elizabeth daughter to the King of Hungary, raiſed from death ſeventeen perſons, as it is reported by Vincentius in his Myrrour, and Iacobus Montanus in her life.

In the thirteenth Age, S. Dominic and S. Francis, two great lights of the Church, did each of them raiſe up three dead perſons, and their lives were ſo holy and ſo repleat with wonders and miracles, that Luther and Calvin ingenuouſly confeſſe them to be truly Bleſſed Saints.

In the fourteenth Age, the Church was alſo honoured with ſeverall moſt illuſtrious Saints, ſuch as were S. Lewis King of France, S. Anthony of Padua of the Order of S. Francis, whoſe liſe was wholly miraculous, and on the day of his deceaſe ſeverall blind, deaf and lame perſons were cured, although they could not get near to his ſacred Body, by reaſon of the great confluence of people. In this ſame Age appeared S. Yvo, and S. Lewis Bishop of Tholouſe, ſon to the King of Hungary, and Religious of the Order of S. Francis, who among many other great miracles teſtified by very creditable perſons, raiſed from death twelve perſons. S. Catharine

of

of Sienna, as it is reported by Raymundus her Confeſſor, raiſed her own mother that died without the Sacrament of Penance. Moreover in this Age, there appeared two great lights of the Church, S. Vincent of the Order of S. Dominic, and S. Bonaventure of the Order of S. Francis, who did each of them raiſe up one dead perſon.

In the fifteenth and ſixteenth Ages, many moſt miraculous Saints have alſo illuſtrated the Church, as S. Vincent of Valentia, S. Antoninus, S. Didacus, S. Francis of Paula Founder of the Minimes, S. Ignatius Loyola Inſtitutor of the moſt illuſtrious Society of Ieſus, Saint Francis Xaverius Apoſtle of India, and S. Thereſia, by whoſe means God wrought ſundry great marvels, and extraordinary miracles atteſted even by Heretics. For Richard Hackluit an English Miniſter in his Book of Voyages and Navigations, Vol. 2. par. 2. pag. 8. ſpeaking of S. Francis Xaverius ſaith as followeth. *This holy Confeſſor, inſtructor of the Indies, in things pertaining to Religion, after he had undergone many labors, after he had with a great courage ſuffered injuries and calamities, died anno* 1552. *full of all ſpiri-*

tuall bleſſings, after he had converted many thouſand men to the faith of Ieſus Chriſt. All late Hiſtories of the Indies give teſtimony of this holy man, and of his vertues and miracles.

See here a moſt authentic teſtimony in behalf of the ſanctity of this altogether Apoſtolic man, and of the great miracles and wonders that God wrought by him.

Q. *It is a comfort to me to underſtand that ſo great a number of holy Perſonages have from age to age illuſtrated the Church by the ſanctity of ſo many and ſo ſtupendious miracles.*

A. There are yet many others, which I paſſe over in ſilence, contenting my ſelf with theſe, for to let you ſee that the ſanctity of miracles hath not been leſſe in the Roman Church ſince the 6. Age (wherein our Adverſaries feign that she failed) than it was during the five firſt Ages, and it follows by courſe that the ſecond mark of Ieſus Chriſts true Church, compriſing ſanctity of doctrine, manners, and miracles, doth perfectly agree with her, and that she is as much Gods true Church now, as she was in the primitive Church.

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ENTERTAINMENT IX.

QVEST. *Are miracles joyned with ſanctity of life, infallible marks of the true Church?*

ANS. THey are, for it is impoſſible but that ſuch as have the approbation of miracles with ſanctity of manners, ſhould be pleaſing to God: now they cannot be pleaſing to God without Faith, and Faith is not to be found any where but in the true Church; therefore it muſt follow that miracles with ſanctity of life, are aſſured teſtimonies and undoubted proofs of the true Church.

Secondly, Ieſus Chriſt ſaid that thoſe who believed, and were the lawfull children of his Church, ſhould work miracles, Mar. 16. 17. 18. *And thoſe that believe theſe ſigns ſhall follow: in my name ſhall they caſt out devils; They ſhall ſpeak with new tongues; ſerpents ſhall they take away; And if they drink any deadly thing, it ſhall not hutt them, They ſhall impoſe hands upon the ſick, and they ſhall be whole,* And Ioh. 14. 12. *Amen,*

Amen, amen, I ſay to you, he that believeth in me, the works that I do, he alſo ſhall do, and greater than theſe ſhall he do. By theſe words it is evident that the working of true miracles, belongs to none but ſuch as believe, and ſuch as are the true Children of Ieſus Chriſts Church.

Thirdly, our Lord proved his miſſion and the truth of his doctrine by miracles: *If* (ſaith he, Ioh. 10. 33. *You will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.* Again, Ioh. 15. 24. *If I had not done amongſt them works, which no other hath done, they ſhould not have ſin.* Farther, Ioh. 5. 36. *The very works themſelves, which I do, give teſtimony of me, that the Father hath ſent me.* Therefore it is that Nicodemus ſaith unto him, Ioh. 3. 2. *We know that thou art come from God a Maſter; for no man can do the ſigns which thou doſt, unleſſe God be with him.* If then the miracles which Ieſus Chriſt wrought joyned with ſanctity of life were ſufficient to oblige the Iews so leave the Law of Moſes, and believe in him, wherefore likewiſe ſhould not the ſame or other like miracles which wee ſee wrought in the Roman Church by holy

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Perſonages, be of equall force to make us leave all other Churches, and caſt our ſelves into the boſom of the Roman Church.

Q. *What muſt we ſay to ſuch as would deny the truth of theſe miracles?*

A. We muſt anſwer, that they were wrought in the ſight of the whole world, examined and atteſted upon oath, faithfully regiſtred, and carefully kept, even by the Centuriators who are the beſt read among the Lutherans, and therefore they cannot be ſuſpected, nor called in queſtion, without giving the ly to the whole world, which would be an inſolency and impudence beyond imagination.

Q. *Is not this ſanctity of doctrine, manners, and miracles, which is the ſecond mark of the true Church, to be found among the pretended reformed?*

A. Not at all: For in the firſt place their doctrine hath not the leaſt ſavor of ſanctity, but gives way to all manner of liberty and impiety.

Q. *How know you this?*

A. By their own teſtimony; Ioachimus Weſtphalus a Miniſter, l. cont. Calv. ſaith thus: *There is not any doctrine ſo falſe, ſo perverſe*

perverſe, ſo full of hypocriſie, and that doth precipitate ſo many ſouls into error, as the doctrine of the Sacramentaries, that is, *the Calviniſts*.

Another Lutheran Miniſter named Francis Stancharus, writing againſt Calvin, hath theſe words: *What Devill*, ô Calvin, *hath ſeduced thee and made thee ſpeak with Arius againſt the Son of God? Take heed*, ô *Chriſtian Reader, and eſpecially ye other Miniſters, of Calvins books, for they are filled with a moſt impious doctrine, and with the blaſphemies of Arius the Heretic.* Indeed, l. de prædeſt. he makes God the author of all ſins, and all abominations committed by the Devils and men. Moreover he affronts Ieſus Chriſt, laying to his charge that he deſpaired upon the Croſſe, and ſuffered the torments of Hell. And (inſtruct. cont. Libert. c. 13) he ſaith: *If any one covets his neighbours wife, let him enjoy herif he can, &c. let him take boldly whether by fraud, or force his neighbours goods, for he ſhall take nothing but what God approves of or is willing he ſhould.* Are not theſe, I beſeech you, moſt perverſe, moſt impious, and moſt execrable doctrines?

Q. *Perhaps they will ſay that Calvin was one particular*

particular man, and if he taught these doctrines, it is nothing to them.

A. Yes, but in the mean time Calvin is their author and their father, and they are called Calviniſts for no other reaſon but becauſe they follow Calvins doctrine, as thoſe are called Lutherans that follow Luthers doctrine. Moreover, the greater part of Calvins doctrines are inſerted in their Catechiſms, and are publicly taught in their pulpits with many others of the ſame nature. For they ſay farther that *Faith alone doth juſtify without good works, that it is impoſſible to keep Gods commandments, even with the aſſiſtance of the Holy Ghoſt*: They ſay moreover that *God damns thoſe that be damned, without their having deſerved it.* Conſider whether theſe Doctrines be not very wicked and abominable, and whether a man muſt not be altogether blinded and have his underſtanding perverted, that follows and believes them, and whether it be not blaſphemy to affirm and teach them.

Q. What was Luthers doctrine, hath it not more ſanctity in it than that of Calvin and the Calviniſts?

A. A Miniſter of Calvins ſect will ſatisfy

tisfy you better than I can, who (in the Germ. confes. of Zurich, 1544. fol. 3.) inveighing against Luther, layeth to his charge, *That his writings are full of devils, full of insolent abuses, and repleat with choler and fury*, and fol. 134. *Luther*, saith he, *forgetter of God and divine honor, he calls us a damned sect, but let him have a care that by these impious words and full of fury, he declare not himself an Heresiarch, when he refuses to have communication with such as confesse Iesus Christ. But how admirable is this Luther with his Devils? what impure words he useth? how many Devils is he filled with?* Thus you see how this Minister reviles Luther; whereat you must not be amazed, since that Luther himself saith, tom. 7. fol. 228. that he had familiarity with the Devil, who taught him many things and many arguments for the abolishing of private Masses. He addes that the Devill is oftner with him, and sleeps nearer to him than his Catharine. We may presume he said true; since he hath taught so perverse and impure doctrines.

Q. *Know you any of these doctrines?*

A. Yes, he saith, assert. art. 31. that the just man sinneth in all his good works, he maintains

tains that all Chriſtians are of equall merit, and that S. Paul is not in any thing preferrable to the thief that was crucified upon the Croſſe with Our Lord, and that the Bleſſed Virgin Mother of the Savionr of the world, is no more deſerving than Mary the ſinner. In his Colloquies, fol. 125. he ſaith, if any one is tempted by the Devil, let him fix his mind upon ſome young woman: *Si quis à Diabolo tentatur cogitet de puella.* And *l. de vitâ conjugali*, he ſaith, *Si non vult uxor veniat ancilla*; If a woman refuſe to pay her duty to her husband, let him call his maid to ſupply her pla. Are not theſe moſt wicked and moſt abominable Doctrines, and ſuch as declare the horrible blindneſſe of thoſe that follow ſuch kind of Authors.

ENTERTAINMENT X.

QVEST. *Is not ſanctity of manners to be found perhaps among the pretended reformed?*

ANS. IT cannot, for of an evill doctrine doctrine infallibly proceeds a corrupted

rupted life, and a breaking out into all manner of vices, and for proof hereof, read Luther, tom. 5. in c. 1. ad Gal. v. 14. where he confeſſes that being a Catholic and a member of the Roman Church, he paſſed his life in auſterity, watching, faſting, and praying, with poverty, chaſtity, and obedience, but he makes no ſcruple to acknowledge his own ſelf that ſince he had caſt off his habit of Fryar, and apoſtatized from the true Faith, he had given himſelf over to carnality, and all manner of brutality. He ſaith (tom. 5. ſerm. de Mat.) that he cannot be without a woman, no otherwayes than as it depends not upon him not to be a man; and he adds that he can no more refrain from one than from his other naturall neceſſities; which he expreſſeth in ſuch impure and impudent language, that I cannot in Chriſtian honeſty relate it.

The ſame Luther (Poſtil. ſuper Dom. 1. Adven.) ſpeaking of his own party, ſrith: *We ſee in theſe dayes that men are far more wicked, more cruell, more covetous, and more voluptuous than ever they were under the Papacy.* Thus it is evident by Luthers own confeſſion, that neither himſelf, nor his

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adherents have ſanctity of manners.

Q. *Is there none of this ſanctity among the Calviniſts?*

A. They confeſſe themſelves there is not: for in the beginning of their prayers, and in the 11. article of their Confeſſion of Faith they ſay, *That they tranſgreſſe without end and without ceſſation Gods commandments, and that they have alwayes within them the perverſity of originall ſin, continually producing in them the fruit of malice and rebellion.* Their great Patriarch Calvin gives a faithfull teſtimony hereof in his 10. Sermon upon the Epheſians, where he hath theſe words; *The men of my ſect* (ſaith he) *are the wickedſt and moſt impious amongſt mortals, they are horrible monſters, evill ſpirits, and devils incarnate.* It is a maxim among the learned, that there is no better defence for a mans cauſe, than that which is drawn from his Adverſary; *Optimum cauſæ patrocinium quod ab Adverſario ſumitur.* Since then that Calvin affirms that thoſe of his ſect are the wickedſt of all men, and that they themſelves confeſſe it, we have reaſon to ſay that they have not ſanctity of manners, and although we did not ſay ſo, the thing is ſo viſible, that a man

a man must be blind not to see it: for who is there amongst them that practiseth the counsels of Iesus Christ; that renounceth all the riches and vanities of the world for to follow the example of the Apostles; that embraceth, as the Saints have ever done, austerities and mortifications; that riseth from his bed in the night to meditate, pray and chant forth the praises of God, as is done in the Roman Church, where an infinity of holy souls, in imitation of the Blessed, cease not day and night to laud and bless God, doing in some sort upon earth, what the Angels do in Heaven? Certainly we have never seen any such thing among these Gentlemen, nor shall ever see it, for according to Calvins saying, they are too wicked, and too much lovers of themselves.

Q. *What were Calvins manners and life, who speaks thus sinisterly and disadvantageously of those of his sect?*

A. His manners were so depraved, and his life so wicked, that Thomas Bozius in the signs of the Church, saith there is nothing so abominable, nor so wicked, but the malice of this Heretic did go beyond it; for without demurring any longer upon

on the horrible blaſphemies he caſt out againſt God, againſt Ieſus Chriſt, the holy Virgin, and the Saints; the Regiſters of Noyon and Hierom Bolſec, who was his Diſciple, bear teſtimony that he was convicted of the infamous ſin of Sodomy. Farther, he prophaned the laws of the Church, not acknowledging her for Mother, he gave way to the ſlaughter of Religious perſons and Prieſts; he permitted the ravaging and pillaging of Monaſteries and Churches, inſomuch that England alone did loſe above thirty thouſand, according to the calculation of Nicholas Sanders an Engliſhman: he attempted againſt the politic and human Laws pulling down Monarchy, permitting aſſaſſination, and the rebellion of Subjects againſt their Princes: witneſſe that ſo famous a conſpiracy which hapned in the year 1560. againſt Francis II. of that name, King of France, againſt the Queens his mother and his wife, againſt his children, againſt the Nobility and Magiſtrates of France.

Q. *It is ordinarily ſaid that ſuch as is the life ſuch is the end, ſince then theſe Hereſiarchs did lead ſuch abominable lives, and did ſo much perſecute Gods Church, I pray tell me what was their end?* A. Moſt

A. Moſt unhappy and moſt funeſt; for they were no more exempted from divine juſtice, than were heretofore the Emperors and ancient Heretics, who perſecuted the Church in its bud.

Firſt, Luther, after he had feaſted and made himſelf drunk, went to bed well and jocund, and the next morning he was found dead with his tongue ſtretched out a foot long, as if ſome body had ſtrangled him; and it is believed (according to the depoſition of his hoſt) that it was the Devill did execute Gods juſtice in that terrible manner.

Secondly, as for Calvin, Hierom Bolſec, who was his Diſciple at Geneva, but converted afterwards, being ſcandalized at the moſt wicked life of his Maſter) doth atteſt and certifie that this execrable Apoſtata was eaten to death by lice and worms, and that upon the approach of death feeling his conſcience tortured with ſo many horrible blaſphemies as he had let fly againſt God and his Church, he deſpaired and called upon the devil as he was dying. And that you may not ſuſpect this Author, Conradus Schluſſelburg a Lutheran Miniſter, l. 2. de Theol. con-

firms

firms the ſame: *God*, ſaith he, *with his almighty hand, did ſo ſtrike this heretic* (Calvin) *that deſpairing of his ſalvation, having called upon the devils, ſwearing, banning, blaſphemming he yielded up his wretched ſoul, he died of a shameſull diſeaſe, being eaten up of lice and worms, that ſwarmed in an ulcer he had in his privy parts, and were ſo noyſom, that the aſſiſtants could not come near him.* Behold the dreadfull end of this unhappy Apoſtata related and teſtified by thoſe of his own party; I could name you ſeverall others that died in a miſerable manner, as Zuinglius, Oecolampadius, and Caroloſtadius, who was ſtrangled by the Devil, according to the relation of the Miniſters of Baſil, but I let them paſſe in ſilence, to come to the ſanctity of miracles which is wanting in them, as well as ſanctity of doctrine and manners.

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ENTERTAINMENT. XI.

QUEST. *What then did the pretended reformed never work any miracle?*

ANS. NEver, and never will, because it is impossible to work any true miracle out of the true Church.

Q. *Wherefore is it impossible to work any true miracle out of the true Church?*

A. Because miracles are works of Gods omnipotency, by which means, saith *S.* Augustin, God gives testimony of the truth, and renders his works authentic: But God, being the first and infallible truth, cannot give testimony to a false Church, nor uphold and favor a ly; wherefore it is impossible for him to work any true miracle by the means of the enemies of the Faith, who are out of the true Church; otherwise God would be contrary to himself, which cannot be, since he is the infallible truth, that cannot ly.

Q. *Is it not written that Antichrist shall work miracles?*

A. No,

A. No, for a miracle is a work above nature: Now neither Antichriſt, nor all the devils together can do any work that is ſupernaturall, they may indeed do things that may ſeem wonderfull, and contrary to the ordinary courſe of nature, as Antichriſt will through the help of the devil thereby to ſeduce the people; but as to the working of a true miracle which is a work above nature, as for example to raiſe a dead body, it belongs only to God, who doth it by the means of his ſervants in confirmation of the Faith, and for a teſtimony of their ſanctity,

Q. *Did not the firſt Miniſters ſtrive to work miracles?*

A. They undertook to work ſome that might ſeem ſo, thereby to delude the world, and make people believe they were ſent from God, but by ſo doing they got nothing but confuſion.

Q. *Know you any particular example?*

A. Yes, Luther undertook to exorcize a young girl of Miſnia who was poſſeſſed by the devil, but thereby he reaped nought but blows, as did alſo the whole company. I forbear to meddle with the circumſtances of this enterlude, becauſe it is ſtuffed with

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too much impurity, he that hath a desire to know the story, let him go to Staphylus, who being at that time his Disciple, was present at the whole mystery, and with an hatchet cut down the door to get away; for the devil hindred the key from turning, and held Luther by the Collar, who stood all the while quaking and shivering. This hapned in the year 1545. at the Town of Wittenberg.

Bolsec in the life of Calvin, c. 1. and Laurence Surius in his Chronicle report that Calvin to gain a repute of holinesse, bribed a man whose name was Bruneau, to counterfeit himself dead, that he might raise him up again: this sot and his wife having taken this foolish businesse in hand, Calvin came running to help him in the presence of severall people: After some prayers, taking him by the hand, he called him, and commanded him in the Name of Our Lord to arise: but it seems he had not made a good bargain with death, and that which Bruneau would have feined, did really seize on him: there was no little bawling hereat, for the deceased's wife discovered the whole businesse. Thus Calvin intending to work one miracle,

God

God wrought another. We muſt then conclude that ſince there is neither ſanctity of doctrine, nor ſanctity of manners, nor ſanctity of miracles among the pretended reformed, it is impoſſible they ſhould belong to Ieſus Chriſts Church, which is holy, and therefore they are Heretics, as it will yet more particularly appear by the third and fourth marks of the true Church, whereof they are deſtitute as well as of the two former.

ENTERTAINMENT XII.

QUEST. *What is the third quality and mark of the true Church, whereby she is diſtinguished from thoſe that are Hereticall?*

ANS. SHE is Catholic.

Q. *What is the meaning of this word Catholic.*

A. It is a Greek word which is as much as to ſay univerſall.

Q. *By whom was Ieſus Chriſts Church firſt called Catholic?*

A. By the Apoſtles in their Symbol, where it

it is ſaid, *I believe the holy Catholic Church*: and by the ancient Fathers aſſembled in the firſt Councel of Nice.

Q. *Wherefore is the Church thus called Catholic, that is to ſay, univerſall?*

A. For three reaſons: Firſt, she receiveth all ſorts of perſons of what Nation, eſtate, or condition ſoever they be. Secondly, she is ſpread over all the world. Thirdly she extends to all Ages, the Chriſtians having alwayes ſince Ieſus Chriſt received the ſame faith.

Q. *Whom call you then a Catholic man?*

A. S. Vincentius Lyrinenſis ſaith, that a Catholic man is he that holds the univerſall Faith and Belief, that is to ſay, who believes vvhat hath been believed in all places, by all perſons, and at all times. So that the Church, to be Catholic, muſt compriſe the generality of perſons, places, and times; or if you will have it in plaiuer terms, she ought to be ſpread over the whole world, followed by all ſorts of people, and laſt for ever.

Q. *Is this third mark fit to make known the true Church of Ieſus Chriſt?*

A. Yes, for there is none but Ieſus Chriſts Church, that ought to be ſpread over the whole

whole world, that ought to be followed by all manner of persons, and that ought to last for ever.

Q. *How know you this?*

A. By the word of God: First, Iesus Christs Church ought to be spread over the whole world, according to these words of our Lord; *And this Gospell of the Kingdom shall be preached in the whole world, for a testimony to all Nations.* Mat. 24. 14. David also foretold the same, Ps. 71. 8. *He shall rule* (saith he) *from one sea to another; and from the rivers even to the ends of the earth.*

Secondly, this true Church of Iesus Christ ought to be followed, received and embraced by all manner of persons: *Preach the Gospell to all creatures*, saith Our Lord to his Apostles, Mar. 16. 15. And the Prophet Isaiah, c. 2. v. 2. speaking of the Church hath these words: *And in the last dayes shall the mountain of the Lords house be prepared in the tops of the mountains, and be lifted up above the hils, and all Nations shall flow unto it.*

Thirdly, Iesus Christs true Church, according as he promised, ought to last for ever, and extend to all Ages: *Sponsabo*

te mihi in æternum: I will espouse thee (saith he) *to me for ever. Ose.* 2. 19. And Mat. 28. v. ult. he affirms that he will be with his Church even to the consummation of the world. Finally, Luke 1. 33. it is said (according to the prediction of the Prophet Daniel, c. 2. v. 44.) *that the Kingdom of his Church shall endure for ever, and never be dissipated, nor destroyed.* Now according to all these authorities of Gods word, I affirm that it is an infallible mark of Iesus Christs true Church, whereby to distinguish her from the false Churches of Heretics, to see whether she be Catholic and universall in these three manners, to wit, whether she be dilated and spread over the whole world. 2. Whether she be received and embraced by all sorts of persons. 3. Whether she hath alwayes been: for none but only the Church of the true God can lay claim to these three properties.

Q. *Did the ancient Fathers set any value upon this third mark of the true Church?*

A. Yes, very much, as it is evident by what S. Cyril of Hierusalem saith Catech. 18. *When you come to any Town* (saith this holy Father) *never ask where the*

Church

Church is, or Gods house, for the Heretics boast that they have Gods Church, and his house; but ask only where the Catholic Church is: because that is the proper name of Gods Church, mother to us all.

S. Iustin disputing with Triphon, said that amongst the Heretics, some were called Valentinians, Basilidians, others Saturnians, or by other denominations taken from their authors: but the Children of the true Church take the name of their Father, viz. Christian, and the surname of their Mother the Church, viz. Catholic.

Q. *To which of all the Churches that be at this present in Europe, doth this third mark of Iesus Christs Church belong?*

A. To the Roman Church alone, for it is she alone that is dilated over the whole world, that is followed by all sorts of persons, and that hath lasted alwayes.

First, S. Paul, Rom. 1. 8. bears witnesse that she is spread over the whole world: *I give thanks* (saith he) *to my God through Iesus Christ for you all, because your faith is renowned in the whole world.*

Secondly, she is followed and embraced by all manner of persons, and all sorts of Nations, as experience sheweth, and se-

verall Infidels, Iewes, and Turks are from day to day converted, who deteſting Infidelity, Iudaiſm, and Mahumetaniſm, do ſettle themſelves in the boſom of the Roman Church.

In the third place, the Roman Church hath alwayes continued without any interruption, as I ſhall demonſtrate hereafter in the fourth mark of the true Church by the continuall ſucceſſion of the Biſhops of Rome, who ſucceeded one another. So that ſhe extends to all Ages, and thus compriſing the generality of places, perſons, and times, it is with good right and juſt reaſon that ſhe bears the quality and name of *Catholic*, which is the third mark of the true Church, which her Adverſaries themſelves are forced to grant her. *For although all Heretics* (ſaith S. Auguſtin) *would be called Catholics, notwithſtanding when you ask them where the Catholics Church is, there is not one of them dares ſhew his Temple, or Houſe where they have their meetings.* *Ep. fund. c. 4.* To ſhew that notwithſtanding their endeavors to perſecute this holy Church of the true God, they cannot for all that bar her of the honor of being Catholic, and conſequently of being Ieſus Chriſts true Church.

ENTERTAINMENT XIII.

QVEST. *Is not the Church of the pretended reformed Catholic alſo and univerſall?*

ANS. THey acknowledge themſelves ſhe is not, when they brag that they are the little Flock, meaning thereby that their pretended reformed Church is not Catholic and univerſall, and they are in the right: for in the firſt place ſhe is not dilated, not ſpread over the whole world, but only ſqueezed up in ſome corners of the earth, which is (ſaith S. Auguſtin) the property of hereſy. But, you will ſay, they take up a part of Europe. It is true, but they are not every where the ſame, and are called by ſeverall names: In Germany are the Lutherans, in Suitzerland the Zuinglians, in France the Calviniſts, an Hugonot aſſured me that in Holland there were eighteen ſeverall ſorts of ſects and different Religions, in England there are yet more, & they do every day ſtill forge new ones. Now whereas there

is not one of all these sects, that is dilated and spread over the whole world, and that doth in all places publicly exercise its Religion: it ensueth that there is not one that is Catholic, and that can by consequence belong to Iesus Christs Church.

Moreover, although they were not divided, as they are, & should they all together make up but one Religion, yet for all this their Church would not be Catholic and universall: for how many Kingdoms and Provinces are there, even in Christendom, where there are neither Luthetans, nor Zuinglians, nor Anabaptists, nor Calvinists, nor any one of the other Sectaries? Let them name but one only Town in Italy, or Spain, where they have any Temples or Ministers that publicly professe their Religion: Let them tell us in what part of the Turks Territories they find a free exercise of their new sect: Let them shew us whereabouts in Asia, Africa, and America they assemble publicly, to perform those Ceremonies which they perform in their Temples. If then in these chief parts of the world, yea, even in severall Kingdoms, Provinces and Towns of Christendom, there is not to be found any one Temple,

Temple, nor any one place where the pretended reformed meet to make a public exerciſe of their Religion, it is evident that their Church is not Catholic, nor univerſall as to place, and therefore she cannot be Ieſus Chriſts Church, who being King of Kings, and Soveraign Lord of the Vniverſe, ought to be acknowledged, adored, glorified and ſerved throughout the univerſall world.

Secondly, theſe new reformers Church, is not Catholic in reſpect of perſons; for we ſee not that all manner of people and nations profeſſe the Lutheran ſect, or the Calvinian or Zuinglian, &c. but only ſome Chriſtians, that have apoſtatized from the true Faith, and revolted againſt Ieſus Chriſts Church: Where did you ever ſee the Pagans, Turks, Iews, Barbarians and other Infidels, leave Paganiſm, Mahumetaniſm, Iudaiſm, and infidelity, to embrace the Religion of Luther, Calvin, or Zuinglius, as they daily do to follow and profeſſe the Faith of the Roman Church, witneſſe ſo many people lately converted in the Eaſt and Weſt India, in America, Braſil, Iapan, and Peru by the means of ſo many holy Preachers of Religious Orders,

who out of a pure zeal of Gods glory, and of the ſalvation of thoſe poor Barbarians, go through a thouſand difficulties to ſeek after them even to the utmoſt parts of the world, to pull them out of the darkneſſe of infidelity, and win them to Ieſus Chriſt.

Laſtly, I maintain that the Church of the pretended reformed cannot be alſo Catholic nor univerſall as to time, for it is certain that she hath not laſted always, having begun at Geneva but upon the 27. of Auguſt 1535. according to the computation of their Hiſtoricall Calendar, and at Paris, their Confeſſion of Faith was not in the like manner ſettled and agreed upon before the 28. of May 1559.

Moreover, they ſay in the 31. article of their Confeſſion, that their Church hath been interrupted, and that they were riſen up to ſet her up of new again: but a Church that hath been interrupted, and ſet up of new again, hath not laſted always: for if she had always been, she would not have been interrupted: therefore according to their teſtimony, their Church is not Catholic as to time, ſince they confeſſe that she hath not always been, having been interrupted and ſet up again of new.

Farther-

Farthermore, they ſay in their 35. article, that *the Church cannot ſubſiſt, unleſſe she have Paſtors, that may teach, preach, and adminiſter the Sacraments:* Now before Luther and Calvin, there was not any Paſtor or Miniſter in the whole world, that did publicly teach and preach the Doctrines which they now teach in their Pulpits; therefore, according to their own acknowledgement and confeſſion, their Church was not before Luther and Calvin: If now she was not, it enſueth that she is not Catholic as to time, and ſince she is not Catholic, neither as to time, nor perſons, nor place; it is manifeſt that she cannot be Ieſus Chriſts Church, and therefore ſuch as aim to go to Heaven, and are in that Church, ought to leave her for to ſecure themſelves in the boſom of the Roman Church, which alone poſſeſſeth all theſe qualities and teſtimonies of Ieſus Chriſts true Church, as I ſhall make appear by the fourth mark thereof.

ENTER

ENTERTAINMENT XIV.

QVEST. *What is this fourth mark of Iesus Christs true Church?*

ANS. SHE ought to be Apostolicall.

Q. *Why ought she to be Apostolicall?*

A. For that Iesus Christ having made use of the Apostles to establish her, she cannot be the true Church, unlesse she keeps and follows their precepts and their Doctrine, and unlesse she still retain the Succession of Bishops in the Apostolicall See, all which followeth from these words of S. Paul, Eph. 2. 19. 20. *Now then you are not strangers and forreigners: but you are citizens of the Saints, and the Domesticals of God, built upon the foundation of the Apostles.*

Q. *How many things are requisite to the making a Church Apostolicall?*

A. Three: 1. She ought to have been begun by the Apostles, or some Apostolicall men that joyned with the Apostles. 2. She ought

ought to keep the precepts and doctrine of the Apoſtles her Founders. 3. She ſtill ought to retain the Succeſſion of Biſhops in the Apoſtolic See.

Q. *Is this Succeſſion of Biſhops and Paſtors neceſſary to the Church?*

A. Yes; for the Church cannot be, nor ſubſiſt without Paſtors and Biſhops, no more than a Common-wealth can without Officers: For which cauſe where there are no Paſtors, S. Hierom ſaith there can be no Church; behold the reaſon thereof taken from S. Paul: It is certain that the Church cannot ſubſiſt without faith: Now S. Paul teacheth us that faith proceeds from the hearkning to Paſtors; therefore according to S. Paul where there are no Paſtors, there is no Faith, and conſequently there is no Church. Our Adverſaries themſelves acknowledge the ſame, for they ſay the Church cannot ſubſiſt, unleſſe she have Paſtors appointed to inſtruct her.

Q. *Which is now the Church that hath the three conditions requiſite to the being Apoſtolical?*

A. Only the Roman Church, viz. that which ſubmits to the Biſhop of Rome, Jeſus Chriſts Vicar upon earth, and S. Peters

laws

lawfull Succeſſor: for it is she alone that having been founded by the Apoſtles, obſerves their holy doctrine, and retains the continuall ſucceſſion of Bishops in the Apoſtolic See.

Q. *From whence know you that the Roman Church, was founded by the Apoſtles?*

A. From S. Paul, who greatly commends the Roman Church, and gives God thanks that her faith was declared and published through the whole world. *Rom.* 1. 8. Moreover this truth is confirmed by the teſtimony of all the ancient Fathers, who affirm that the City of Rome was dyed with the blood of the Bleſſed Apoſtles S. Peter and S. Paul, and that S. Peter kept his Seat there for the ſpace of twenty four years, five moneths, and eleven days.

Q. *How prove you that the Roman Church doth obſerve the Apoſtles Doctrine?*

A. Thus I prove it: firſt, S. Auguſtin, whom Calvin in ſeverall places of his Inſtitutions calls the moſt faithfull witneſſe of Antiquity ſaith l. 4. de Bapt. c. 24. *That w'at the univerſall Church believeth, and was not inſti'uted by any Councell, but was al'vayes believed, it is not without reaſon that we believe that it was given and taught us by*

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the *Apoſtles*. Now whereas the Primacy of the Pope, the Sacrifice of the Maſſe, Purgatory, Venertaion of Images, Invocation of Saints, &c. were alwayes believed in the univerſall Church, and there cannot any Councell be produced, by which theſe things were firſt propoſed to be believed, therefore according to this rule of S. Auguſtin, the belief of theſe things is derived unto us by tradition from the Apoſtles, and for this reaſon she is Apoſtolic.

Secondly, Calvin (Inſt. l. 4. c. 2. ſect. 3.) ſaith that during the firſt five Ages the Roman Church was Ieſus Chriſts true Church, retaining then the true Doctrin of the Apoſtles: now the ſame Calvin avoucheth in many places of his Inſtitutions, that the Fathers of the five firſt ages believed the ſame as we do, touching Purgatory, invocation of Saints, and other matters of controverſy: if then at that time theſe holy Fathers belief was Apoſtolicall, and their Doctrine the true Doctrin of the Apoſtles, it followeth that ours, being the ſame Doctrine with that of theſe holy Fathers, is likewiſe Apoſtolicall. Whereof Luther gives an expreſſe teſtimony

mony writing to Sylvester Prierat in these words. *I absolutely approve what it saids that the faith of all men ought to be regulated by the faith of the Roman Church; and for my part I render thanks to Christ, that by a great miracle, which alone is sufficient for the Justification of our belief, he hath in such wise conserved the Church alone upon earth, that she hath never swarved from the true faith by any of her decrees.* tom. 1. Edit. Ien. pag. 52.

The same Luther is constrained to acknowledge this truth, l. cont. Anab. where he saith thus. *We confesse that under the Papacy there is a great deal of true Christianity, yea all true Christianity is with them, and we received it from them, because we confesse that under the Papacy there is the true word of God, true Baptism, the true Sacrament of the Altar, the true Keyes to remit sins, the true Office of preaching, the true Catechism, as are the Lords prayer, the ten Commandments of God, the Articles of Faith; Moreover, I maintain that under the Papacy is true Christianity, yea the true kernell of Christianity.* Now according to these acknowledgements of our Adversaries, it appears clearly that the Roman Church hath not changed that Doctrin which she received from

from the Apoſtles, and conſequently that she is truly Apoſtolicall.

Q. *How prove you now that this ſame Roman Church doth yet retain the continuall Succeſſion of Biſhops in the Apoſtolic See.*

A. Our Adverſaries do not conteſt that truth with us, and should they conteſt it, we would convince them by the Catalogues and Liſts which have been alwayes made of them from time to time, and carefully kept by the Fathers of the Church, and ſeverall very faithfull Hiſtorians: Lo here is one, wherein you will find ſeverall curious obſervations, and which compriſeth all the Popes from S. Peter to Clement the Ninth, now ſitting in the Apoſtolicall Chair.

A Catalogue of all the Popes that have without any interruption ſucceeded S. Peter.

THE FIRST AGE.

1. SAint Peter Apoſtle, Succeſſor and Vicar of Ieſus Chriſt, *after he had held his See at Antioch 7. years, at Rome 24. years, 5. moneths, and 11. dayes, ſuffered martyrdom for Ieſus Chriſt.*

2. S.

2. S. Linus a Tuſcan, martyr.
3. S. Cletus a Roman, martyr.
4. S. Clement a Roman, martyr.
5. S. Anacletus a Grecian, martyr.
6. S. Evariſtus a Grecian, martyr.

II. AGE.

7. S. Alexander a Roman, martyr.
8. S. Xiſtus a Roman, martyr.
9. S. Teleſphorus, martyr, *It was he did ordain there ſhould be three Maſſes ſaid upon Chriſtmas-day; and that the* Gloria in excelſis *ſhould be added in the Maſſe.*
10. S. Hyginus a Grecian, martyr.
11. S. Pius of Aquileia, martyr.
12. S. Aniceius a Syrian, martyr.
13. S. Soter of Fundia, martyr.
14. S. Eleutherius of Nicopolis, martyr.
15. S. Victor an African, martyr.
16. S. Zephirinus a Roman, Martyr.

III. AGE.

17. S. Calixtus a Roman, martyr.
18. S. Vrban a Roman, martyr.
19. S. Pontianus a Roman, martyr.
20. S. Anterus a Grecian, martyr.
21. S. Fabian a Roman, martyr.
22. S. Cornelius a Roman, martyr.
23. S. Lucius a Roman, martyr.
24. S. Stephen a Roman, *who was beheaded as he ſaid Maſſe.*

25. S. Sixtus 2. an Athenian, martyr.
26. S. Denis a Grecian, mart.
27. S. Felix a Roman, mart.
28. S. Eutichianus of Tuscany, mart.
29. S. Caius of Salona in Dalmatia, mart.
30. S. Marcellinus a Roman, mart.

IV. AGE.

31. S. Marcellus a Roman, martyr.
32. S. Eusebius a Grecian, mart.
33. S. Melchiades an African, mart.
34. S. Sylvester a Roman, *by his authority in the year* 325. *was assembled the first generall Councell at the City of Nice in Bithynia, for condemnation of the heresy of Arius who denied the Divinity of Iesus Christ; there were present at this Councell* 318. *Bishops.*
35. S. Mark a Roman.
36. S. Iulius a Roman.
37. S. Liberius a Roman.
38. S. Felix. 2. a Roman, martyr.
39. S. Damasius a Spaniard, *in his reign anno* 381. *the second generall Councell was held at Constantinople, where Macedontus was condemned for an Heretic, for denying the Divinity of the Holy Ghost. At this Councell assisted* 150. *Bishops.*
40. S. Siricius a Roman.

41. S.

41. S. Anastasius a Roman.

V. AGE.

42. S. Innocent of Albania.
43. S. Zozimus a Grecian.
44. S. Boniface a Roman.
45. S. Celestine, *in his time anno* 431. *the third generall Councell was celebrated at Ephesus, to condemn Nestorius, who published that in Iesus Christ were two persons as well as two natures. At this Councell there were* 431. *Bishops.*
46. S. Sixtus 3. a Roman.
47. S. Leo of Tuscany, surnamed the Great. *During his Pontificat anno* 451. *was assembled the fourth generall Councell, where Eutyches was condemned by* 630. *Bishops, for being unwilling to acknowledge two natures in Iesus Christ.*
48. S. Hilary of Sardinia.
49. S. Simplicius of Trivoly.
50. S. Felix 3. a Roman.
51. S. Gelasius an African.
52. S. Anastasius 2. a Roman.

VI. AGE.

53. S. Symmachus of Sardinia.
54. S. Hormisda of Frestelona.
55. S. Iohn of Tuscany.
56. S. Felix 4. a Samian.

57. Bo-

57. Boniface 2. a Roman.
58. Iohn 2.
59. S. Agapetus a Roman. *After he had one day ſaid Maſſe, he cured a man that was both lame and dumb, by giving unto him the holy Euchariſt.*
60. S. Silverius of Campania.
61. Vigilius a Roman.
62. S. Pelagius a Roman.
63. S. Iohn 3. a Roman.
64. S. Bennet a Roman.
65. S. Pelagius 2. a Roman.
66. S. Gregory the Great a Roman, *called the Apoſtle of the Engliſh, becauſe by his means England was converted to the Faith of Ieſus Chriſt, which flouriſhed in that Realm to the Reign of Henry VIII.*

VII. AGE.

67. Sabinian of Tuſcany.
68. S. Boniface 3. a Roman.
69. S. Boniface 4. of Valeria in Province.
70. S. Deuſdedit a Roman.
71. S. Boniface 5. a Neapolitan.
72. S. Honorius.
73. Severinus a Roman.
74. Iohn 4. of Dalmatia.
75. S. Theodore of Ieruſalem.
76. S. Martin an Italian, martyr. *He gave ſight*

ſight to a blind man by his prayers.

77. Eugenius a Roman.
78. Vitalian of Campania.
79. Adeodatus a Roman.
80. Domnus a Roman.
81. Agatho a Sicilian.
82. S. Leo 2. a Sicilian.
83. Bennet 2.
84. Iohn 5. a Syrian.
85. Conon, or Cuno a Thracian.
86. Sergius of Antioch.

VIII. AGE.

87. Iohn 6. a Grecian.
88. Iohn 7. a Grecian.
89. Siſinnius a Syrian.
90. Conſtantine a Syrian.
91. Gregory 2. a Roman.
92. Gregory 3. a Syrian.
93. Zachary a Grecian.
94. Stephen 2. a Roman.
95. Stephen 3.
96. Paul a Roman.
97. Stephen 4. a Sicilian.
98. Adrian a Roman.
99. Leo 3. a Roman.

IX. AGE.

100. Stephen 5. a Roman.
101. Paſchal a Roman.

102. Eu-

102. Eugenius 2. a Roman.
103. Valentine a Roman.
104. Gregory 4. a Roman.
105. Sergius 2. a Roman.
106. Leo 4. a Roman.
107. Bennet 3. a Roman.
108. Nicholas the Great, a Roman.
109. Adrian 2. a Roman.
110. Iohn 8. a Roman.
111. Martin 2. a Frenchman.
112. Adrian 3. a Roman.
113. Stephen 6. a Roman.
114. Formoſus a Roman.
115. Boniface 6.
116. Stephen 7. a Roman.
117. Romanus a Tuſcan.
118. Theodore 2. a Roman.
119. Iohn 9. a Roman.
120. Bennet 4. a Roman.

X. AGE.

121. Leo 5.
122. Chriſtopher a Roman.
123. Sergius 3. a Roman.
124. Anaſtaſius 3. a Roman.
125. Lando a Roman.
126. Iohn 10. a Roman.
127. Leo 6.
128. Stephen 8. a Roman.

129. Iohn 11. a Roman.
130. Leo 7. a Roman.
131. Stephen 9. of Germany.
132. Martin 3. a Roman.
133. Agapetus 2. a Roman.
134. Iohn 12. a Roman.
135. Leo 8. a Roman.
136. Bennet 5. a Roman.
137. Iohn 13. a Roman.
138. Domnus 2. a Roman.
139. Bennet. 6.
140. Bennet 7. a Roman.
141. Iohn. 14. a Roman.
142. Iohn 15.
143. Iohn. 16. a Roman.
144. Gregory 5. a Saxon.
145. Sylvester 2. *a Frenchman, native of Aquitain, a great and learned personage, first Archbishop of Reims, and then of Ravenna.*

XI. AGE.

146. Iohn 17. a Roman.
147. Iohn 18. a Roman.
148. Sergius 4. a Roman.
149. Bennet 8.
150. Iohn 19.
151. Bennet 9.
152. Gregory 6. a Roman.
153. Clement 2. a Saxon.

154. Da-

154. Damasus 2. of Bavaria.
155. Leo 9. a German, *of a most holy and miraculous life. He caused the Heresy of Berengarius touching the verity of the Eucharist to be condemned in two Councells.*
156. Victor 2. of Bavaria.
157. Stephen 10. a Lorrainer.
158. Nicolas 2. of Savoy.
159. Alexander 2. a Milanese.
160. Gregory 7. of Sienna. *He anno* 1070. *called the 6. Roman Councel, wherein Berengarius being relapsed appeared and abjured his heresy the fourth time.*
161. Victor 3. of Beneventum.
162. Vrban 2. a Frenchman, *Monk of Cluny.*
163. Paschal 2. a Tuscan.

XII. AGE.

164. Gelasius 2. native of Caietta.
165. Calixtus 2. a Burgundian.
166. Honorius 2. of Bononia.
167. Innocent 2.
168. Celestine 2. of Tuscany.
169. Lucius 2. a Bononian.
170. Eugenius 3. of Pisa, *a Cisteaux monk, and Disciple to S. Bernard.*
171. Anastasius 4. a Roman.
172. Adrian 4. an Englishman.
173. Alexander 3. of Sienna.

174.

174. Lucius 3. of Tuscany.
175. Vrban 3. a Milanese.
176. Gregory 8. of Beneventum.
177. Clement. 3. a Roman.
178. Celestine 3. a Roman.
179. Innocent 3.

XIII. AGE.

180. Honorius 3. a Roman.
181. Gregory 9. of Agnane.
182. Celestine 4. a Milanese.
183. Innocent 4. a Genovese.
184. Alexander 4.
185. Vrban 4. *native of Troyes in Campania, he instituted the feast of the most holy Sacrament.*
186. Clement 4. native of Narbon.
187. Gregory 10. native of Placentia in Lombardy.
188. Innocent 5. a Burgundian, *a Iacobin of the Convent of Lyons, where he was Archbishop.*
189. Adrian 5. a Genovese.
190. Iohn 20. of Portugall, *he would be called Iohn 21.*
191. Nicholas 3. a Roman.
192. Martin 4. of Tourange.
193. Honorius 4. a Roman.
194. Nicolas 4. of Lombardy, *of the Order of the Friar Minors.*

195.

195. S. Celestine 5. *Institutor of the Order of Celestines.*
196. Boniface 7.

XIV. AGE.

197. Bennet 10. *Of the Order of Iacobins, a man of an holy life.*
198. Clement 5. native of Bourdeaux.
199. Iohn 22. native of Cahors.
200. Bennet 11. native of Tholouse, *of the Cisteaux Order.*
201. Clement 6. a Limosine, *he was first Bishop of Arras, and then Archbishop of Roan, he was a learned man and given to works of Charity.*
202. Innocent 6. a Limosine.
203. Vrban. 5. a Limosine.
204. Gregory 11. a Limosine.
205. Vrban 6. a Neapolitan.
206. Boniface 8. a Neopolitan.

XV. AGE.

207. Innocent 7. native of Sulmo.
208. Gregory 12. a Venetian.
209. Alexander the 5. native of Crete, *and of the Order of Minor Fryars.*
210. Iohn 23. a Neapolitan, *who called the Councell of Constance.*
211. Martin 5. a Roman.
212. Eugenius 4. a Venetian.

213. Nicolas 5. a Genoveſe.
214. Calixtus 3. a Spaniard.
215. Pius 2. of Sienna.
216. Paul 2. a Venetian.
217. Sixtus 4. *of the Order of Friar Minors.*
218. Innocent 8. a Genoveſe.
219. Alexander 6. a Spaniard.

XVI. AGE.

220. Pius 3. of Sienna.
221. Iulius 2. of Genoa.
222. Leo 10. a Florentine, *of the Houſe of the Medici.*
223. Adrian 6. of Vtrecht.
224. Clement 7. a Florentine, *of the Houſe of the Medici,*
225. Paul 3. a Roman, *of the Houſe of Farneſe, who began the Councell of Trent.*
226. Iulius 3.
227. Marcellus 2.
228. Paul 4. a Neapolitan: *of the Family of the Caraffi.*
229. Pius 4. a Milaneſe, *who put an end to the Councell of Trent.*
230. Pius 5. *Of the Order of Fryars Preachers, a great perſonage and of holy life.*
231. Gregory 13. of Bononia.
232. Sixtus 5. a Tuſcan, *a Cordelier.*
233. Vrban 7.

234.

234. Gregory 14. a Milaneſe.
235. Innocent 9. of Bononia.
236. Clement 8. a Florentine.

XVII. AGE.

237. Leo 11. a Florentine, *of the Family of the Medici.*
238. Paul 5. a Roman.
239. Gregory 15.
240. Vrban 8.
241. Innocent 10.
242. Alexander 7.
243. Clement 9. now reigning.

See here the continuall ſucceſſon of the ſupreme Bishops of the Roman Church, which doth evidently shew that she is Apoſtolicall, ſince that she was not only founded by the Apoſtles, and faithfully keeps their holy doctrine, but doth alſo retain an uninterrupted ſucceſſon of Bishops and chief Paſtors in the Apoſtolicall See.

ENTERTAINMENT XV.

QVEST. *Was this continuall ſucceſſion of Paſtors in the Apoſtolicall See much eſteemed by the ancient Fathers.*

ANS. YES very much; for they uſed no other proof nor argument, to prove that the primitive Church was Apoſtolicall, than by ſhewing this continuall ſucceſſion of Paſtors, who have governed the Church one after another ever ſince S. Peter without any interruption.

Amongſt the reſt S. Auguſtin ſet ſo much by it, that he ſaid plainly (ep. fund.) that it was one of the principall cauſes that made him keep within the boſom of the Church: *Tenet me in Eccleſiâ ab ipſâ ſede Petri Apoſtoli, cui paſcendas oves ſuas Dominus commendavit, uſque ad præſentem Epiſcopatum ſucceſſit Sacerdotum.*

The ſame S. Auguſtin (l. de util. cred. c. 17.) ſaith thus: *Shall we make any queſtion to reſt in the boſom of that Church, which by a ſucceſſion of Bishops, hath alwayes obtained*

ed the ſoveraignty or height of the authority of S. Peters Apoſtolic Chair, notwithſtanding the barking of Heretics at her, who have been condemned partly by the judgement of the people, partly by the authority of Councels, partly by the majeſty of miracles.

S. Irenæus (l. 3. c. 3.) reckons up all the Popes to Eleutherius: *By which ſucceſſion* (ſaith he) *all hereſies have been confounded.* And (l. 4.) he teacheth that one ought to adhere to the Biſhops that have ſucceeded the Apoſtles to whom alone the truth was given and to none elſe.

Tertullian (l. de præſc.) ſaith thus. *Let the Heretics reckon up their Biſhops, and ſhew their ſucceſſion from the beginning, in ſuch ſort that the firſt Biſhop had an Apoſtle, or at leaſt an Apoſtolicall man for his predeceſſor.* Now if theſe ancient Fathers who flouriſhed in the firſt Ages, did ſet ſuch a value on the continuation of twelve, twenty, fourty Biſhops or degrees of ſucceſſion to demonſtrate the true Church; how much then ought we to eſteem the continuation of above two hundred and fourty, who have all ſucceeded one another without any interruption, which is a moſt evident and infallible teſtimony of Gods providence

over his Church, and one moſt illuſtrious mark that diſtinguisheth her from thoſe that are hereticall.

Q. *Why do you ſay that this continuall ſucceſſion is an infallible teſtimony of Gods providence over his Church.*

A. Becauſe there is nothing ſubſiſts but what is eſtabliſhed by God; but the deſigns and counſell of men ſuddenly vanish, according to theſe words of the 5. chap. of the Acts: *Si eſt ex hominibus conſilium hoc, aut opus, diſſolvetur: ſi vero ex Deo eſt, non poteritis diſſolvere:* That is to ſay, if this Religion which theſe people preach (they are Gamaliels words of the Apoſtles) be from the Counſell and inſtitution of men, trouble not your ſelves about it, for it will be but of ſhort continuance and will ſuddenly vanish, but if it be from God, you will never be able to maſter it, it will ſtand in ſpight of all you can do to deſtroy it. Whereas now the Roman Church hath ſtood this thouſand ſix hundred threeſcore years and upward, and from that time holds a continuall ſucceſſion of her Paſtors, who have governed the Church after S. Peter without any interruption; we may certainly affirm, that this long and con-

continuall ſucceſſion is an effect of Gods providence over his Church, and an infallible mark that diſtinguisheth her from the Churches of Heretics.

Q. *Do you not think that one might ſay that this ſo long, and never interrupted ſucceſſion, is a kind of miracle?*

A. Yes: for it is a miraculous thing and worthy our admiration, that the races of the Emperors, Kings, and Princes of the earth, have ſo often changed, yea have been moſt of them utterly abolished and extinguished; that the States alſo and temporall Dominations have been ſo often ſhifted, deſtroyed and brought to nothing, and that amidſt all this the Eccleſiaſticall Succeſſion of Paſtors in the Roman Church hath laſted and held good: How many changes have been in the City of Rome as to its ſtate and form of government, the Emperors of divers races tyrannically diſpoſſeſſing one another? How often hath the City been taken, pillaged, ruined and ranſacked? However amidſt all theſe revolutions and viciſſitudes, the Paſtorall ſucceſſion hath alwayes remained whole and inviolable, ſo that where neither Emperors nor Kings could hold out, there the

Bishop hath kept himself up; wherein is verified this word of the Son of God to S. Peter, *And the gates of hell shall not prevail against it*, that is to say, *against his Church*: Mat. 16. 18. As also what S. Paul saith Eph. 4. to wit, *That Iesus Christ hath given unto his Church Pastors for the conservation thereof, even unto the end of the world.* Now since there is none but the Roman Church, wherein we see these words accomplished, it being she alone that retains the continuall succession of her Pastors in the Apostolic See, it ensueth that she only is Apostolicall, and therefore the true Church of Iesus Christ, whereof she bears all the marks; for she is *One*, *Holy*, *Catholic* and *Apostolic*.

ENTERTAINMENT. XI.

QVEST. *Doth not this fourth mark of Iesus Christs true Church, which is that she ought to be Apostolic, agree with the Church of the pretended reformed?*

ANS. IN no wise; for she hath not any one of these three circumstances requisite thereunto. First,

First, she was not founded by the Apoſtles, nor by any Apoſtolicall man, but by two Apoſtataes from the Roman Church, who were (to ſay nothing of Luther) Calvin and Beza, who fell from the faith about ſixſcore years ago.

Secondly, they themſelves confeſſe that they have no continuall ſucceſſion of Paſtors, and this they are forced to own, becauſe the firſt Heads of their revolted party ſucceed to none, there having not been any Biſhop before them, that held and taught thoſe doctrines which they hold and teach, and that made profeſſion of their pretended Religion: But if they ſucceed to no body, it enſueth that they were not ſent by any one, and that they were ordained by their own ſelves: if now they were not ſent by any perſon, but ordained their own ſelves; they are thieves and robbers of anothers chair; for they came not in at the right door, which is the true ſending or Miſſion on the part of God.

Q. *Is this ſending or miſſion on the part of God neceſſary to the execution of the office of Paſtor?*

A. It is, S. Paul Rom. 10. 15. teacheth us that

that it is the door, whereby a man muſt enter to exerciſe the miniſtry of preaching, and perform the office of Paſtor: *How ſhall they preach*, ſaith he, *unleſſe they be ſent?* And Heb. 5. 4. *Neither doth any man take the honor to himſelf, but he that is called of God as Aaron.* Our Adverſaries ſay the ſame themſelves in the 31. article of their Confeſſion of Faith, where it is ſaid, *That no one ought to thruſt himſelf into the office of Paſtor for to govern the Church.* Now the firſt Miniſters Luther, Calvin, Zuinglius, &c. thruſt themſelves therein to, for ſince they ſucceeded to no one, nor had any Biſhop for their predeceſſor, they were neither ſent nor ordained by any Biſhop, nor received any authority by impoſition of hands, and conſequently they cannot belong to Ieſus Chriſts Church, being true Heretics.

Q. *Can you bring any ancient Fathers authority, to ſhew that they who ſucceed to no one, and who make themſelves Biſhops, are Heretics?*

A. Yes S. Cyprian, who flouriſhed above 1300. years paſt, did ſhew that Novatian was an Heretic, becauſe that he had made a party by himſelf, and had made his own

ſelf

ſelf Biſhop, *Novatian*, ſaith he, *is by no means in the Church, and cannot take place among the Biſhops; ſince that contemning the Evangelicall and Apoſtolicall tradition, and ſucceeding to no one, he did make his own ſelf Biſhop, for that man cannot have the Church, who hath not been ordained in the Church.* The ſame that happned to Novatian, did happen to Luther, Zuinglius, and Calvin; wherefore as S. Cyprian concludes by this diſcourſe, that Novatian was an Heretic, ſo likewiſe he concludeth by the ſame means that Luther, Zuinglius and Calvin were true Heretics.

Q. *Our Adverſaries ſay in their* 31. *Article, that theſe firſt Miniſters were ſent by God after an extraordinary manner.*

A. If it be ſo, let them prove it, and let us clearly ſee it in the word of God, whereby they brag they do reform us, let them ſhew us where we ſhall read in this divine word, *Calvin is ſent by God after an extraordinary manner*, and then we will believe them; If they cannot tell us where we may ſee or read it in the word of God, let them prove their extraordinary ſending and miſſion by ſigns, miracles, and by their ſanctity, and we will yet believe them,

If they can do neither, why would they have us believe them, rather than the Manichæans, Donatists, and Mahomet, who said they were sent by God as these do.

Q. *There are some of them who say, they were sent by the Magistrates and the People.*

A. If so, they were not sent after an extraordinary manner, and thus you see they contradict themselves, and abuse the simple people; but admit it for true that they were sent by the Magistrates and people; let them shew us out of Scripture that this is sufficient, and we will yet credit them. But are they not ashamed to say that they were sent by the Magistrates and people? Do they not well know that the Lay Magistracy hath no such power, and that holy Scripture tels us that all Lay persons that had a mind to thrust themselves into the functions and offices of the Church, as King Ieroboam and King Ozias who usurped the ministery of the Church to themselves, were punished by God? Moreover, it is false that they were sent by the Magistracy; for when Luther, Zuinglius, & Calvin began to preach their new doctrine, there was not in all Christendom any Magistracy that was not Catholic

tholic. By whom then were they sent?

Q. *Some say the Roman Church sent them, because the first Ministers were Priests of the Roman Church.*

A. Behold another contradiction of their 31. article; for if this be so, they were not then sent after an extraordinary manner, since those that be thus sent have but an ordinary mission. 2. If they hold their mission from the Roman Church, they must acknowledge that the Roman Church was at that time Iesus Christs true Church, otherwise their mission would be null; and if at that time she was Iesus Christs true Church, they are then Heretics for leaving of her. But the Roman Church was so far from sending of them, and giving them power to preach those doctrines they preached, that on the contrary she took that same power from them excommunicating them as seditious persons and disturbers of the Ecclesiasticall State who taught new doctrines, false and contrary to the word of God, and the doctrine of the ancient Fathers. Thus the first Ministers had no mission either ordinary or extraordinary, and since themselves had no manner of mission, they could not send

those

thoſe that came after them: Whence enſueth that they have no ſucceſſion of Paſtors who ſucceed the Apoſtles, and conſequently that their Church is not Apoſtolicall, nor Ieſus Chriſts true Church.

Q. *Cannot they at leaſt ſay that they have the ſame doctrine the Apoſtles had?*

A. No; it is the third thing that is wanting in their Church that she might be Apoſtolicall: for they teach doctrines wholly contrary to that of the Apoſtles. They ſay it is impoſſible to keep Gods commandments, even with the aſſiſtance of the holy Ghoſt, S. Iohn teacheth the contrary, ſaying, *This is the charity of God, that we keep his commandments; and his commandments are not heavy.* 1. Ioh. 5. 3. They ſay God damneth thoſe that be damned, without any deſert of theirs, Cal. Inſt. l. 3. c. 3. And S. Paul on the contrary teacheth, *that God will all men to be ſaved, and to come to the knowledge of the truth.* 1. Tim. 2. 4. and S. Peter ſaith *that God doth patiently for us, not willing that any perish.* 2. Pet. 3. 9. They ſay in their 31. Article that Ieſus Chriſts Church hath erred; S. Paul on the other ſide, to ſhew that the Church cannot erre, calls her *the pillar and ground of truth.*

truth. 1. Tim. 3. And our Lord saith *that he will be with his Church unto the consummation of the world.* Mat. 28. They say faith justifieth without good deeds; and S. Iames teacheth the contrary, saying; *Do you not see that by works a man is justified, and not by faith only?* Iam. 2. 24. Finally, the Apostles in imitation of Iesus Christ did commend and counsell the vowing of chastity, poverty, and obedience, as being means very proper for the better serving of God, and tending to perfection; and our reformers in their confession of faith, art. 24. say: *We look upon Monasticall vows, viz. of chastity, poverty and obedience, as an illusion come forth of the Shop of Satan.* See now whether the Ministers keep and retain the Apostles doctrine, when they teach things so impious, so false, and so repugnant to the doctrine of the Apostles, and behold whether their Church can be Apostolic.

ENTER-

ENTERTAINMENT XVII.

QVEST. *What conclusion ought we to draw from the preceding discourse?*

ANS. THat since in the Church of the pretended reformed there is not found any mark of the true Church, they having amongst them, neither unity, nor sanctity, nor the name of Catholic, nor succession of Doctrine and Pastors who have succeeded the Apostles, their Church cannot in any sort be Iesus Christs Church; which ought to be *One, Holy, Catholic, and Apostolic.* If now their Church neither is, nor can be Iesus Christs Church, it follows that they are true Heretics, of whom the Apostle S. Paul by a prophetic spirit said 2. Tim. 3. 1. 2. 3. 4. 5. *And this know thou, that in the last dayes shall approach perillous times, and men shall be lovers of themselves, coveteous, haughty, proud, blasphemous, not obedient to their parents, unkind, wicked, without affection, without peace, accusers, incontinent, unmercifull*

cifull, without benignity, traitors, ſtubborn, puffed up, and lovers of voluptuouſneſſe more than of God: having an appearance indeed of piety, but denying the vertue thereof. And theſe avoid. By theſe words S. Paul moſt clearly ſets forth unto us the abominable wickednesſe of the Heretics of our time, which ſurpaſſeth all that ever was committed by the ancient Heretics that have been before them. Therefore ſuch as let themſelves be ſeduced by them, and abandon Ieſus Chriſts true Church to adhere to them, will be altogether unexcuſable, and will never be able to defend themſelv againſt the juſt reproaches that Ieſus Chriſt ſhall make unto them for ſo temerarious a revolt againſt his Church.

Q. *Will not a Catholic have wherewith to juſtify his belief, when he ſhall appear before Ieſus Chriſt to render an account of his faith and of his Religion?*

A. Yes ſurely: for if our Lord demands of him wherefore he came into the boſom of the Roman Church, he may well anſwer and ſay, My Lord and my Soveraign Iudge, I followed and adhered to the Roman Church, becauſe I found that she alone had all the qualities and marks

of

of your holy Church; for it is she alone that keepeth unity, and doth not tolerate any division in points of Faith, it is in her alone that there is seen true sanctity as wel in Doctrine as in manners, she alone is Catholic, that is, universall, and extended through the whole world, it is she alone that retains the Doctrine of your welbeloved Apostles, and endeavors all she can in her Religious to imitate the example of their holy life. Secondly, My Lord, in this Church I observed an incomparable stability & firmness, which can be no other than miraculous, and an effect of your holy and adorable providence; for although she hath been violently assaulted by most powerfull enemies, such as were the ancient Emperors, and an infinite number of Heresiarchs, which have been from time to time, yet notwithstanding she hath ever been victorious over all their attempts, the greateſt part of them having ended their dayes in a most funeſt manner. In the third place, all the Saints that have ever been since you redeemed the world, all the most renowned and most learned persons that have appeared in all ages, have all happily finished their lives in her,

her, giving ſigns of a very great ſanctity. But in fine, My Lord, that which obliged and induced me to follow this Church, is that beſides a continuall ſucceſſion of Paſtors who have ruled her in your place, whereof many have been moſt holy men, and have shed their blood for the glory of your holy Name; beſides yet millions of Martyrs in all ages, in each ſexe of all ſtates and conditions, that have generouſly undergone death and all ſorts of torments imaginable for the defence of the ſame; It is that you your ſelf, My Lord, have given teſtimony unto her by an infinity of miracles, which are works of your almighty power in favor of the truth.

Over againſt this Church, I did deſcry one (which they called reformed) ſet up of late by ſome ſuſpicious men, amongſt whom ſome were convicted of moſt abominable ſins, which ought not to be named by reaſon of their too great infamy: others, after the breach of their vows of living in poverty, chaſtity and obedience, have debauched Religious women that were dedicated to your ſervice, to whom they married themſelves. Over and above this, they did caſt forth many blaſphemies againſt

gainſt your divinity and holy humanity, accuſing you of having deſpaired on the Croſſe, and of having ſuffered the pains of the damned; they have farthermore taught perverſe doctrines againſt piety, honeſty and good manners, doctrines that tended to nothing but liberty, and the deſtruction of Chriſtianity; I believed My Lord, that ſuch kind of people and Apoſtataes could not be ſent by you, and that they were ſeducers and Heretics, and not Paſtors of your Church; and that which confirmed me in this belief is that I ſaw them alwayes plunged in diviſions and contradictions about points of faith, agreeing with each other no more than dogs and wolves that worry one another. Behold, My Soveraign and moſt aimable Lord, the powerfull motives and conſiderations, that did prompt me to follow the Roman Church, and to abhorre and flie from the pretended reformed Church, as being the aſſemblie of your ſworn enemies.

Q. *Methinks nothing more can be ſaid to ſecure a Catholic at his appearing before Ieſus Chriſt: but what is your opinion of the Hugonots, will not they alſobe able to juſtify their belief, when they ſhall appear before the judgement of God?* A. Not

A. Not at all, for what will they reply to this Soveraign Iudge, when he shall reproach them for having contemned and abandoned the Church founded by his happy Apoſtles, praiſed by S. Paul, Rom. 1. 8. the Church that hath brought forth to Ieſus Chriſt, ſo many Saints and eminent perſons in every age, the Church whoſe faith was believed, taught and approved by all the generall Councels, where the beſt head-pieces of the world did meet. They will ſay perhaps Luther, Zuinglius or Calvin deceived us.

But (will the Iudge ſay) ought you to let your ſelves be deceived by theſe unhappy Apoſtataes? what more did you obſerve in them, than in the ancient Heretics, the Arians, Donatiſts, and others, to make you reject a Church ſo ancient, and ſo reſplendent in miracles and holineſſe, and that hath ſo many proofs of her infallibility? What were the miracles and ſanctity of Luther, Zuinglius, Calvin, and their Sectators? What was their union concord, and ſucceſſion? Were you not foretold that towards the end of the world there would come ravenous wolves, perverſe men teaching falſe and pernicious doctrines? where-

wherefore did you not shun them?

If the Hugonots perſiſt, ſaying that the Roman Church did erre: but where find you that? (will the Iudg ſay) have you read in the holy Scripture that the Roman Church should erre? produce the place if you can in yout behalf, and if you have neither read nor ſeen it, why did you believe it?

If the pretẽded reformed anſwer that the Miniſters ſaid ſo: but what a folly is it (will the Iudge tell them) to give more credit to Impoſtors, Sacrilegious fellows, and infamous Apoſtataes, than to the whole Churh, and my word, which aſſured you of the contrary? *Know you not that I ſaid that the gates of Hell* (which are hereſies and errors by the means whereof men go to Hell) *shall not prevail againſt my Church?* are you ignorant that I ſaid that *her faith shall never fail, and that I will be with her even to the end of the world?* How came it to paſſe that after ſuch expreſſe aſſurances of the infallibility of my Church, you believed she had erred, crediting rather your Miniſters than my word? How came you to be ſo blinded and ſo forgetfull of your ſalvation, as to withdraw your ſelves from the

the ſociety of all my faithfull, to adhere to vicious, carnall, and perverſe men, and follow ſuch an unhappy doctrine as they ſet forth, plaiſtered up with all that was moſt abominable and pernicious in all the ancient Heretics.

Now it is but juſt that ſince you have followed them in their errors, and obſtinacy, you ſhould follow them alſo into the pains prepared in Hell for Heretics to eternity. I earneſtly beg our adverſaries to weigh well all above ſaid, and ſeriouſly to reflect on the ſame, to the end that knowing the misfortune into which they are ready to caſt themſelves for an eternity, they may return into the boſom of the Roman Church, which alone hath all the marks of Ieſus Chriſts true Church, *to which* (ſaith S. Cyprian ep. 55.) *perfidiouſneſſe cannot have acceſſe*. This I ſhall demonſtrate in the third part following, where I will juſtifie her in the chief points of her belief againſt the calumnies of her adverſaries, and will make appear that ſhe teacheth nothing but what is very conform to Gods word, and to the doctrine of the Fathers of the five firſt Ages.

The end of the ſecond Part.

THE

THE TRVE PORTRAITVRE OF THE CHVRCH OF IESVS CHRIST.

The Third Part.

Wherein the Roman Church is justified in the principall points of her belief against the calumnies of her Adversaries.

ENTERTAINMENT I.

QVEST. *Having proved by so convincing proofs the truth of the Roman Church, it should not be necessary to undertake the justification of her doctrine: for if she be the true Church of Iesus Christ, she must of necessity be in possession of his true doctrine.*

ANS. YOV are in the right: for Iesus Christs true doctrine is not to

to be found any where but in his true Church; ſo that having made appear that the Roman Church alone is Ieſus Chriſts true Church, it enſues that she alone poſſeſſeth his true doctrine; and therefore it would not be needfull to juſtifie her in the points of her belief: nevertheleſſe I will *ex abundanti* undertake to do it, and to shew by proofs as viſible as the Sun that she is wholly pure in her belief, and innocent of all the calumnies and falshoods, wherewith her Adverſaries malicioully charge her.

Q. *What is our chiefdifference with them?*

A. It is concerning the moſt bleſſed Sacrament of the Euchariſt, wherein Ieſus Chriſt (ſaith the holy Councell of Trent) hath lockt up all the riches of his love and charity to men, making it as it were a *Compendium* of all his marvels.

Q. *Wherefore did our Lord inſtitute this ſo admirable Sacrament?*

A. For ſeverall reaſons ſpecified by the ſame Councell of Trent. Firſt, it was becauſe we should celebrate the memory of his death, and paſſion, untill his coming to judge the world. He would alſo that we should make uſe of this Sacrament as a

ſpirituall food for our ſouls, and as an antidote to free us from veniall ſins, and to preſerve us from ſuch as be mortall. Moreover, he intended it as a pledge of our everlaſting happineſſe; and farthermore as a token of the unity of that body, whereof he is the head and we the members.

Q. *Are theſe all the reaſons and ends for which Ieſus Chriſt inſtituted this Sacrament of the Euchariſt?*

A. Here are three more: One was to give us occaſion to exerciſe after an admirable manner the three Theologicall vertues; Faith, Hope, and Charity; for in the firſt place we practiſe Faith in this divine Sacrament in a moſt high degree, when we believe what we do not ſee, for which cauſe it is called by an excellency *Myſterium Fidei*, the Myſtery of Faith. We moreover exerciſe Hope, for it is the pledge of everlaſting life. And as for Charity, one cannot have greater occaſion to practiſe it than in this adorable Sacrament, for it is the ſource and fountain of love.

A ſecond reaſon why our moſt amiable Saviour would inſtitute this Sacrament of love, was that he might comfort his Spouſe (which is his Church) by his reall preſence

ſence, as alſo every devout Soul that doth bind her ſelf faſt to her Saviour in the Communion.

Finally, it was to leave us a true ſacrifice, whereby to appeaſe Gods wrath, whom we daily offend, and to thank him for his manifold benefits beſtowed upon us.

Q. *What doth Faith oblige us to believe of this ſo miraculous Sacrament of the Euchariſt?*

A. Three moſt wonderfull things, and which are the divine effects of Conſecration. The firſt, that the true Body of our Lord Ieſus Chriſt true God and true man is really, ſubſtantially, and truly preſent in this Sacrament. The ſecond, that in this Sacrament after the Conſecration no ſubſtance remains of what was there before. The third, that the accidents which before the Conſecration had for their ſubject and ſupport the ſubſtance of bread and wine, remain in this Sacramēt, through a great miracle, without any ſupport or ſubject. For that which we ſee, taſt, and feel, are the ſame accidents which were before in the bread and wine: and yet for all this there is neither bread nor wine

but only the ſubſtance of the body and blood of Ieſus Chriſt, which in no wiſe are the ſupport of the accidents.

Q. *Hath the body of Our Lord the ſame properties in the Euchariſt, as it had on the Croſſe?*

A. No, for on the Croſſe his Body was paſſible and mortall, and in the Euchariſt it is impaſſible and immortall. Secondly, on the Croſſe the Body of Our Lord was viſible and perceptible to the ſenſes of the Body, being under the Species after the way and with the properties of a Spirit: for albeit we believe that his true Body is really preſent in this divine Sacrament, notwithſtanding it is after a ſpirituall manner, viz. we believe that the Body of Ieſus Chriſt is there a ſpirituall Body, and not a terreſtrial Body: *There are bodies celeſtiall & bodies terreſtriall*, ſaith S. Paul, 1. Cor. 15. 40. and v. 44. *Our body is ſowen a naturall*, (or as our adverſaries render it *a ſenſuall*) *body, it ſhall riſe a ſpirituall body, if there be a naturall* (*or ſenſuall*) *body, there is alſo a ſpirituall.*

Q. *What are we taught by theſe words of S. S. Paul?*

A. That one ſame body may be conſidered in two manners: Firſt, as a naturall or ſenſuall

ſenſuall body, that is to ſay, having the properties of other naturall things, that be ſenſuall and ſubject to be perceived by the ſenſes of the body, which may be ſeen, divided and felt. Secondly, as a ſpirituall body, to wit, which hath the properties of ſpirits, which are 1. not to be perceptible by any ſence, 2. to be altogether in every part of the place where they are, and altogether in the whole place, 3. not to be diviſible, becauſe they have no parts; as are God, the Angels, and our Souls which are Spirits.

Now this being acknowledged, we believe that the Body of our Lord is really, ſubſtantially, and truly preſent in the bleſſed Sacrament of the Euchariſt, but ſpiritually, viz. after a ſpirituall manner, We believe that the Body of Ieſus Chriſt is there a ſpirituall Body, and not a ſenſuall Body. He is in the Euchariſt as the Soul is in our body, and as the word of God was in the holy humanity of Ieſus Chriſt. When I ſay AS, I mean as really, and not in the manner; ſo that this body can neither be perceived nor knovvn by any ſenſe, neither by ſeeing, ſmelling, taſting, nor yet by feeling: if that one divides the Hoaſt,

one doth not therefore divide the Body of Ieſus Chriſt, becauſe he is there a ſpiritual body, and when the Hoaſt is broken, the Body of Ieſus Chriſt remains whole in both parts, without being either broken or divided.

Q. *Have you no ſimilitude to make us the better conceive this truth?*

A. Here is a very fit one: when our Lord died on the Croſſe, and his Soul was ſeparated from his body, the word which was within him, was not therefore ſeparated either from the ſoul or from the body, but remained wholly united to the ſoul which deſcended into *Limbus*, and alſo wholly united to the body which remained on the Croſſe: and nevertheleſſe there was but one word; this is S. Cyprians compariſon to expreſſe the myſtery of the Euchariſt, In our Lord (ſaith he) was ſeen the humanity, but the divinity was hidden, even ſo in the Sacrament which is viſible, the divine ſubſtance takes place.

Q. *Is there not cauſe to wonder that in the Sacrament Ieſus Chriſt hath taken the properties of a Spirit?*

A. None at all, becauſe he had already done ſo in his life time, as when he came forth

forth of his holy Mothers womb, leaving her a Virgin, without fracture of the Virginal Seal, and without making any flaw on her ſacred body; he then took the qualities of a Spirit that goeth through a wall without making any breach therein. So likewiſe when the Iews deſigning to take him, his hour not being yet come, he made himſelf inviſible, and went through the midſt of them, without their perceiving of him, either by ſight, or feeling, he had taken the qualities of a Spirit, and of a terreſtriall body he was become a ſpirituall body.

Q. *When the Prieſt conſecrates and ſaith theſe words,* This is my Body, *muſt a man believe that the Body of our Lord, which aſcended into Heaven, deſcends to come upon our Altars?*

A. No, we ſay that it muſt ſtay there in its form, untill he comes viſibly at the generall day of judgement, but we believe that through an almighty vertue, which exceeds the order of nature, this ſame body remaining alwayes in Heaven is reproduced under the ſpecies of bread.

Q. *Our Lord that is in Heaven, is then at the ſame time upon our Altars in the Bleſſed Sacrament.*

 A. Yes,

A. Yes, and it is an effect of his almighty power which particularly appears in this ineffable mystery, as well as his wonderfull love, and which causeth S. Chrysostom being wholly ravished with admiration to cry out in these words: *O miracle! O love of God! he that is yonder above sitting with his Father, is at the same time held in the hands of each one. Helias left his cloak to his Disciple: but the Son of God going up hath left us his own flesh: Helias having cast it off: but Iesus Christ hath left it to us, and yet retaining it is ascended.* l. 3. de Sacerd. c. 4. & hom. 2. ad pop. Antioch.

Q. *Have we any example in holy Scripture which sheweth that it is no contradiction for our Saviour to be at the same time in divers places.*

A. We have. Act. 23. Our Lord Iesus Christ, though in Heaven, appeared to S. Paul, and spake to him in the prison: And Act. 9. the same Apostle saw him upon the way, and spake unto him. And to shew that it was indeed Iesus Christ whom S. Paul saw in these apparitions, he saith expressely in two severall places of the 1. ep. to the Cor. c. 9. v. 1. and c. 15. v. 8. that he had seen Our Lord as well as the other Apostles,

Apoſtles, and thence infers that he is as truly an Apoſtle as they. Now according to this example taken from the word of God it is evident that the Body of Our Lord may be at the ſame time in divers places.

Q. *Doth not the body of Our Lord turn to corruption in the ſtomach of the Communicants?*

A. No, for it is now impaſſible and incorruptible as the bodies of the bleſſed ſhall be after the generall reſurrection; wherefore when the ſpecies of the bread, wherein the Body of Ieſus Chriſt is, do turne to corruption in the ſtomach of the Communicant, we do not ſay that Ieſus Chriſts body turns to corruption, or goes into the draught, as Du Moulin will have it, but we ſay that he deſiſts from being really within us at that preſent time. This is what Faith teacheth us of this ſo high myſtery, wherein we muſt fully ſubmit our ſelves meerly to believe it: for to ſearch into it with too much curioſity, would be a great temerity: ſince our adverſaries themſelves do ſay that *This myſtery exceeds in height the meaſure of our ſenſes, and the whole order of Nature.* Art. 36.

ENTER

ENTERTAINMENT. II.

QVEST. *You have so edified and comforted me by your clear explanation of the Churches belief concerning the most blessed Sacrament; that I must desire you to tell me wherein this belief is grounded.*

ANS. VPon Our Lords promise that he would give us his body to eat, Ioh. 6. Secondly, upon the words of the institution of the holy Sacrament, at which time Our Lord made good his promise. Thirdly, upon S. Pauls words, 1. Cor. 11. 27.

Q. *What are the words where with Our Lord promised to give us his Body to eat?*

A. These are they: after he had fed five thousand persons with five little loaves, which he multiplied in such a manner that there were remaining twelve baskets full, speaking of giving us his Body to eat in the Sacrament of the Eucharist, he saith, Ioh. 6. 51. *The bread which I will give, is my flesh for the life of the world.* These and the following words (which by the ancient Fathers,

Fathers, S. Cyprian, S. Hilary, S. Basil, and even by our adversaries themselves are understood of the Eucharist) do plainly shew that Our Lord promised to give his Body for true meat, and his Blood for true drink, and that he spake of a reall eating, which is done with the mouth of the body, and not with the mouth of faith only, by believing that he died for us, which I shall prove by these following reasons.

In the first place, before Iesus Christ thus highly engaged to give us his flesh to eat and his blood to drink he had aforehand wrought many miracles, but above the rest two extraordinary, like unto those in the Eucharist, the first was the turning of water into wine at the Nuptials of Cana in Galilee: the second was the multiplication of the five little loaves, which he wrought at the same time he promised to give his flesh to eat and his blood to drink: Now why did Iesus Christ work such great miracles beforehand, that were so like the marvels and prodigies of the Eucharist, if it was not to facilitate the belief of this incomprehensible mystery, wherein he was to turne bread into his Body, and to multiply this same Body as many times

as

as there should be persons to communicate? insomuch as he did really turn the water into wine, and not in thought only; and did really multiply five little loaves, and did really give of them to eat unto five thousand persons; and there were gathered up of the remainder of these five multiplied loaves twelve whole baskets full, to shew that after that all the world should have communicated, and eaten this body, this same body should still remain kept up in some vessel, to communicate such as should have need thereof, and that could not be present in the company of others, as are ordinarily the sick.

Secondly, after that our Lord had wrought these miracles aforehand, which did verifie his power of doing what he had a mind to do, and that he could change one body into another, and that he could multiply one same body as many times as he would himself: he made a promise to give his flesh to eat, and his blood to drink in these terms: *The bread which I will give, is my flesh for the life of the world*: which the Iews hearing who had newly seen the great miracle of the multiplying

of

of the five loaves, and who had already believed in Our Lord, they were amazed, and not being able to believe it, fell a murmuring and said, *How can this man give us his flesh to eat, and his blood to drink?* Now our Lord did not put them off from that belief, but contrarywise did confirm by oath what he had said in this manner; *Amen, Amen I say to you, unlesse you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath life everlasting; and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. This is the bread that came down from Heaven; Not as your Fathers did eat Manna and died. He that eateth this bread shall live for ever.* All these words and chiefly Our Lords oath do clearly shew that Our Lord did mean an eating by the mouth of the body, his body entring really into the body of the Communicants, for when an honest man takes an oath for the assurance of his Neighbour, he useth no equivocation, but doth ever take it according to the intention of him for whose assurance he

he takes it: Well then, Our Lord, who was an honeſt man, and uſed no equivocation, in confirming the promiſe he had made to give us his body, took an oath and ſwore, his words then ought to be underſtood as meaniug a reall eating by the mouth of the body: for if he had only meant an eating by faith, he would be a notorious cheat, as that man would be a notorious deceiver, who having ſworn and taken his oath to lend his horſe to his friend, ſhould afterwards give him only the picture of his horſe. Farthermore if Ieſus Chriſt had intended that his fleſh and blood ſhould not have been really in the Sacrament of the Euchariſt, knowing that the Iews, and many likewiſe of his diſciples were in a doubt touching the eating by the mouth of the body, becauſe they could not conceive how the true Body of Our Lord ſhould enter into their ſtomach: why did not he clear them of this doubt? Why did he not ſay unto them, what I will give you ſhall be the figure of my body; it would have been as eaſy as to ſay, *The bread which I will give you, is my fleſh*: and nevertheleſſe he neither ſpake of figure, nor of ſign, nor of eating by faith;

faith, on the contrary he did farther confirm what he had said by a great oath, and let many of his Disciples go back without recalling them: it must therefore needs follow that he meant an eating of his flesh by the mouth of the body, his Body entring really into our bodies, for if he would have obliged his Disciples to receive it only by faith, he would not have suffered his Disciples to abandon him and leave his company as they did, which is attested by S. Iohn v. 66. *After this* (saith he) *many of his Disciples went back: and now they walked not with him:* He would have expounded his words unto them, by telling them that they should receive it but by faith, and remembring themselves of him: and these poor people would not have been so amazed as they were, and would have had no difficulty to believe our Lords words, because they were Iews, and in eating the Paschal Lamb, which was a figure of Iesus Christ, they did already eat him by faith according to S. Paul, 1. Cor. 10.

Finally, if one did receive in the Eucharist Iesus Christs Body but by faith only, and if he were there but in figure, the Eucharist would be no worthier a Sacrament

than

than the Paschal Lamb, and the Manna of the wilderness, which were the figure of our Lords Body, but this is false: for when Iesus Christ compared what he would give to eat with what the Iews had eaten in the desert, he said he would give a more excellent bread, it behooveth therefore that there should be somwhat more in it, and that in the same should no longer be contained the figure, but the reality of Iesus Christs body.

Q. *How happeth it that these strong reasons make no impression in the minds of our Sectaries to let them know the extravagancy of their imaginary eating?*

A. The vanity of their mind blinds them and renders them incredulous of the truths of our sacred mysteries, which they refuse to believe, because they cannot comprehend them, after the example of the Capharnaites and false Disciples: but let them be stubborn, and damn themselves with them, if they think good; as for our parts, we will believe in Iesus Christ, and say to him with S. Peter, *Domine, ad quem ibimus? verba vitæ æternæ habes.* Lord we will be sure not to leave you, as did the Capharnaites, the false Disciples, and the Hugonots

gonots who imitate them in their incredulity; for we firmly believe that you are the Son of the living God, we believe that being God, nothing is impoſſible to you, and therefore that you can give your body to eat, and your blood to drink, ſince that your words being the words of a God Almighty, author of life, they cannot only convert one ſubſtance into another, but do whatever you will in heaven and in earth.

Q. *Do we not honor Ieſus Chriſt to have ſuch an eſteem of his power, and to believe firmly the myſteries he hath revealed unto us, although we cannot compre'end them?*

A. Yes ſurely, for herein we render him Soveraign homage acknowledging that his power is infinite, and that he being the firſt and infallible verity, we can never ceaſe to believe his word, although the thing we believe be incomprehenſible, and infinitely exceeds the capacity of our underſtanding; wherein we give him a moſt great honor, and which cannot but be very acceptable unto him, according to the words which he ſpake to S. Thomas, *Beati qui non viderunt & crediderunt.* Ioh. 20. 29. Bleſſed are they, who notwithſtanding that they do not ſee the ſacred myſteries,

steries, do nevertheleſſe firmly believe them; and S. Paul alſo ſaith that faith is an argument of things not ſeen. *Fides eſt argumentum rerum non apparentium.* Heb. 11.

ENTERTAINMENT III.

QVEST. *Whence have you now the ſecond proof of the reality of Ieſus Chriſts Body in the Sacrament of the Euchariſt?*

ANS. FRom the words of the inſtitution ſet down by S. Matthew, c. 26. by S. Mark, c. 14. and by S. Luke, c. 22. where our Lord, ſatisfying his promiſe and inſtituting the Sacrament of the Euchariſt, ſaith to his Apoſtles. *Take ye, eat, this is my body, which is given for you: drink, this is my blood, which shall be shed for you.*

Q. *Are theſe words to be underſtood of the true body, and true blood of Ieſus Chriſt?*

A. Yes: the Church did ever underſtand them ſo.

Q. *Cannot they be alſo underſtood of the Image figure or commemoration of Ieſus Chriſts Body?* A. By

A. By no means, becauſe that neither the Image, nor the figure, nor the commemoration, but the true ſubſtantiall Body of Ieſus Chriſt was given for the redemption of the world, and his true Blood was shed.

Secondly, when ever our Lord ſpake any words that might be otherwayes underſtood than he intended they ſhould be, he expounded them afterwards, or elſe the Evangeliſt that rehearſeth them, doth expound them, for fear any one ſhould miſtake, as may be ſeen in ſeverall places of the Goſpell: but when our Lord had ſpoken theſe words, *This is my Body*, he did not expound them, ſaying, *But my Body is the figure, or image of my Body.* Moreover there is not any Evangeliſt that did ever ſay he meant the figure of his body, although our Lord through his infinite preſcience well knew, that his whole Church would believe that in ſaying this, he meant his true Body, on the contrary, having promiſed to give bread, and fearing leſt one ſhould believe it might be materiall bread, he expounded his promiſe, by publiſhing that the bread which he would give, was his Body, *The Bread which I will give, is my Fleſh*: it is then moſt certain, that

that theſe words, *This is my Body*, ought to be underſtood of Ieſus Chriſts true Body, and in no wiſe of his figure, and conſequently, that it is Ieſus Chriſts true Body, that is in the Euchariſt.

Thirdly, in all articles of faith, and in all things neceſſary to ſalvation, we muſt underſtand the words accordi..g to the literall ſenſe, and no article of faith can be founded upon a figure, and therefore in theſe propoſitions, *Ieſus Chriſt was born of a Virgin; Ieſus Chriſt died; Ieſus Chriſt roſe again*; all theſe words are to be underſtood after the literall ſence; for which cauſe Marcion was declared an Heretic, becauſe that in this propoſition, *The word became flesh*, he underſtood this word, *Flesh*, for the figure of flesh. Now the belief of Ieſus Chriſts body in the Euchariſt, is one of the principall articles of the Chriſtian Faith, and it is our Adverſaries thirty ſixth; theſe words then which Ieſus Chriſt uttered when he gave it to his Apoſtles, *This is my Body*, muſt be underſtood in the literall ſence, and *Is* muſt not be taken for ſignifie, nor *Body* for figure or commemoration, for if it were lawfull to interpret. *This is my Body*, by *This ſignifies my Body*, or

or elſe, *This is the figure of my Body*; one might eaſily overthrovv all the articles of faith: And the Marcionites, Manichæans, Apollinarians, and other Hereticks vvould have gained their ſuit, by expounding the vvords of S. Iohn, *The vvord became flesh*, by a that is to ſay in figure, The vvord became flesh in figure, Ieſus Chriſt died in figure, Ieſus Chriſt roſe in figure.

Laſtly, vvhen any one makes a Teſtament, he alvvayes makes uſe of the cleareſt vvords he can, eſpecially if he that makes it be an able man, knovving vvell that if it have any ambiguity, it vvill trouble the heirs, and bring them into ſuits. Novv our Lord (vvho is vviſdom it ſelf) in the inſtitution of the Euchariſt made his Teſtament, as S: Luke formally ſaith, he then ſpake moſt clearly and vvithout any figure or ſimilitude: and therefore vve muſt believe and hold for certain that he intended to give his true Body and true Blood, vvhen communicating his Apoſtles, he ſaid: *Take, eat ye, this is my Body: Drink, this is my Blood.* For unleſſe he vvould caſt us into ſnares, Ieſus Chriſt in making his Teſtament ought not to uſe a figured ſpeech, ſince that he had promiſed his A-

poſtles,

poſtles, that he would not ſpeak any more to them in figure; *I will not any more ſpeak unto you by ſimilitude, but I will ſpeak plainly unto you of my Father.* Ioh. 16.25.

ENTERTAINMENT IV.

QVEST. *Our Adverſaries muſt be marvellous obſtinate and blind, if after ſuch convincing proofs and reaſons, they do not give up, and acknowledge the reall preſence of Ieſus Chriſt in the holy Sacrament.*

ANS. IT is true, but that which yet condemns them, and will render them altogether inexcuſable at Gods judgemēt, are S. Pauls words, 1. Cor. 11.27. vvhereupon our belief is yet farther grounded.

Q. *What are theſe words, I beſeech you?*

A. Theſe are they; This great Apoſtle ſpeaking of the Euchariſt, ſaith: *Whoſoever ſhall eat this bread, or drink the Chalice of our Lord unworthily, he ſhall be guilty of the body and of the blood of our Lord. But let a man prove himſelf: and ſo, let him eat of that bread, and drink of the Chalice. For he that eateth and*

and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the Body of our Lord. All this is out of S. Paul, and is one of the solideſt proofs and grounds of our belief; for to make theſe words true, our Lords body muſt of neceſſity be really and truly preſent in the Euchariſt under the Species of bread.

Q. *Pray make this clear to me?*

A. With eaſe it may be done: for how could that man be guilty of taking the Body and Blood of Ieſus Chriſt unworthily, that should eat the ſpecies unworthily, if that this Body and this Blood were not there really preſent, and how could our Lord afterwards condemn him to death everlaſting? If a man should take a purſe, having nothing in it, would he in taking of this purſe be guilty of having ſtoln an hundred pounds? by no means, and as it would be an act of injuſtice to condemn this unhappy creature to death for having ſtoln an hundred pounds if they were not in the purſe: even ſo it would be an injuſtice, if our Lord should condemn all thoſe to eternall death, who do receive unworthily, for having received his Body within them unworthily, in eating the Species of the bread,

bread, if it were not included within thoſe ſpecies: vvhereas novv our Lord can do no unjuſt thing, being moſt juſt, ſince he condemneth all thoſe to everlaſting death, vvho receive unvvorthily (viz. in mortall ſin) the Sacrament of the Euchariſt, and ſince that vvhen he gives a reaſon for ſo dreadfull a ſentence, he ſaith it is for being guilty of having received his Body and his Blood unvvorthily, vve muſt for certain believe that this Body *is* truly and really contained in this auguſt and adorable Sacrament, and that thoſe vvho receive it, do truly and ſubſtantially receive the precious Body and Blood of Ieſus Chriſt.

Which is again made moſt evident by S. Pauls laſt vvords. *Not diſcerning the Body of our Lord;* for hovv should a man diſcern Ieſus Chriſts Body in this Sacrament, and be guilty of contempt for not diſcerning of it, if it vvere not there truly preſent? After ſo many invincible proofs for the reality of Ieſus Chriſts Body in the bleſſed Sacrament, pray tell me, if our Adverſaries vvill any vvayes be able to excuſe their obſtinacy, and their affront to our Lord in no believing his vvord.

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ENTERTAINMENT V.

QVEST. *It is their usuall custom to object severall passages to us in defence of their false belief, and in oppugnation of the truth of ours touching this august Mystery.*

ANS. IT is not unknown unto me, but Luther laughs at them, and remits all their objections to Bedlam, holding them for impertinent and ridiculous, as indeed they are: for by their objections, they do like that man, who to darken the brightneſse of the Sun should oppoſe against it a little dusky light, wherein he would have very bad ſucceſſe. The ſame happeneth to our poor abuſed Hugonots, if there be any dark paſſage in the Scripture, they lay hold of it, endeavouring thereby to obſcure thoſe verities, which are as to revelation, clearer than the Sun, and namely that of the reall preſence of Jeſus Chriſts Body in the Euchariſt; which ſerves only to shew their extravagancy.

Q. *Luther then believes the reality of our*

Lords Body in the holy Sacrament?

A. Yes, and that much againſt his will: for (*ep. ad Argent.*) he ſaith, that he had put his ſpirit upon the rack for the ſpace of five years, for to find out the means to impugn it, knowing the advantage he ſhould have thereby to incommodate the Pope; but he could not bring it to paſſe; becauſe (ſaith he) the words of Ieſus Chriſt are too clear. Moreover, he adds that all the objections, which the Zuinglians and Calviniſts make to oppoſe this belief of the reality of Ieſus Chriſts Body in the Euchariſt, are contrived by the Devill, and that he ſpeaketh through their mouth. tom. 7. pag. 384.

Q. *To the end nevertheleſſe I may prevail againſt theſe objections, I pray you do ſo much as clear them to me.*

A. With all my heart: Do you propoſe the objections which you deſire to have ſolved, and I will do my beſt to ſatisfie you.

Q. *Firſt they ſay that S. Paul doth ſtill call the Euchariſt bread after the conſecration.*

A. It is true, but our Lord tells us what that bread is, *The bread which I will give you is my flesh.* Ioh. 6. Moreover the Scripture

Scripture oftentimes gives to thoſe things that have been changed, the ſame name they had before they were changed: as Aarons rod, being transformed into a ſerpent, is yet called by the ſame name of a rod, as before. Exod. 7. 12. In the third place, the Scripture calls Ieſus Chriſts Body bread, becauſe it is the bread of life, the heavenly bread, the wheat of the Elect, which is the true food and nourishment of our Souls: *Vnleſſe you eat my flesh* (ſaith our Lord) *you shall not have life in you.*

Q. *They tell you again that Ieſus Chriſt is gone up to heaven, and conſequently that he is not in the Euchariſt.*

A. This is a falſe conſequence, for Gods word affirms that he is likewiſe upon earth, *I am with you* (ſaith our Lord) *even unto the conſummation of the world.* Mat. 28. v. ult. And S. Auguſtin confirming this ſame truth, ſaith upon S. Iohn that even as the Son of God coming down upon earth to take mans flesh, did ſtill remain in heaven, in like manner his Body going up to heaven did ſtill remain upon earth, but not in the ſame manner as it doth in Heaven; for in Heaven he renders himſelf viſible to the eyes of the bleſſed, upon

the earth he is inviſible under the appearance of bread, thereby to exerciſe our faith, *which* (according to S. Paul) *is an argument of things not ſeen.* See farther to this purpoſe the authority of S. Chryſoſtom alledged in the end of the firſt Entertainment of this third part.

Secondly, I anſwer that this conſequence of our Adverſaries is not only falſe being repugnant to Gods word and the doctrine of the ancient Fathers; but moreover, it is directly oppoſite to the 36. article of their Confeſſion of faith, where they confeſſe that albeit Ieſus Chriſt be in Heaven, he doth nevertheleſſe truly feed them with his flesh and blood in the Euchariſt. *Ieſus Chriſt* (ſay they) *doth truly feed us with his flesh and blood, and although he be in Heaven we notwithſtanding believe that through a ſecret and incomprehenſible vertue of his Spirit, he doth nourish and quicken us with the ſubſtance of his Body and his Blood.* From theſe words neceſſarily follows the reall preſence of Ieſus Chriſt in the Euchariſt; for if he were abſent and as far removed from us as Heaven is from earth, how could he truly feed them with the ſubſtance of his Body and Blood? Muſt not a

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man have loſt his ſenſes, for to imagine that being at Paris, he is nourished with the ſubſtance of the trouts that are in the lake of Geneva? Thus you ſee that this objection of our Adverſaries is againſt themſelves, and that in thinking to ruine our belief they deſtroy their own.

Q. *They inſiſt farther upon theſe words of our Lord,* Do this in remembrance of me, *whence they inferre that he is not in the Bleſſed Sacrament.*

A. This conſequence is ſo ridiculous and impertinent, that Calvin (ſuper 1. Cor. 5. 11.) is conſtrained to acknowledge it for ſuch, and to confeſſe that thoſe of his party reaſon very ill; as is moſt true; for if an Emperour at his death ſhould ſay, Let me be interred in ſuch a place, and let a ſtately tomb be erected in that place in remembrance of me: would not that man be thought a fool, that ſhould ſay, the Emperors body is not in that tomb, becauſe he had them make it in remembrance of him? Now our Adverſaries imitate this impertinent fool. Our Lord ſaid clearly, when he gave the Communion to his Apoſtles, that he gave them his Body, *Take ye* (ſaith he) *eat, this is my Body*: and after they had

communicated, he ſaid, *Do this in remembrance of me*, that is (as S. Paul expounds it) as often as you communicate, remember me, my death, and paſſion; *ergo* (ſay our Adverſaries) his Body is not preſent in the Bleſſed Sacrament. Can any thing equall the ridiculouſneſſe of this conſequence? Nay is there any thing more falſe and contrary to the words of Ieſus Chriſt, who ſaith and affirms expreſſely that he is there truly preſent.

Q. *The commemoration and remembrance of a thing, do not then exclude the preſence thereof.*

A. No ſurely: For a King may himſelf well repreſent a battle which he ſhall have gained before; and when according to this counſell of the wiſe man: *Memento Creatoris tui*; Be mindfull of thy Creator; we mind our ſelves of God and his benefits; whoſoever ſhould inferre from thence that God is not preſent with us, would be moſt impertinent. For God is every where, and S. Paul ſaith that in him we live, move, and have our being: thus you ſee that the commemoration and remembrance of a thing excludes not the preſence thereof, and when in communicating

ting we remember Ieſus Chriſt and his moſt dolorous paſſion (according as he commanded us by theſe words, *Do this in remembrance of me*) it doth not therefore follow that he is not really preſent in the Bleſſed Sacrament, ſince that he hath in expreſſe terms aſſured us that he is there indeed: adde farther that the memory which is made in the Communion is not properly of Ieſus Chriſt, but rather of his death and paſſion, according to the teſtimony of S. Paul; *As often as ye ſhall eat of this bread, and drink of this Chalice, ye ſhall announce the death of our Lord.* 1. Cor. 11. 26.

Q. *What did our Lord mean when he ſaid to the Iews,* The flesh profiteth nothing, it is the Spirit that quickneth?

A. Our Adverſaries lay hold on theſe words alſo, to ſupport their evill belief; but very impertinently, ſince many of them deny that here is any ſpeech of the Euchariſt. Secondly, one cannot ſay without blaſphemy that our Lord doth ſpeak there of his flesh united to his divinity, for it is certain that this flesh hath much advantaged us both in the incarnation and upon the tree of the Croſſe, when it was crucified. Moreover, when our Lord

ſpeaks of his flesh, he ſaith, *My flesh*, v. 54. 55. 56. and he himſelf aſſerts that it is ſo profitable to us, that whoſoever will not eat of it, ſhall not have life everlaſting. By theſe words then, *The flesh profiteth nothing*, Ieſus Chriſt doth not mean that the reall reception of his flesh in the Euchariſt is inutill, and that we ought to receive it only by faith, as our Adverſaries falſely perſwade themſelves; but he intended only (ſaith S. Auguſtin tract. 27. ſuper Ioh.) to correct the miſbelief, dulneſſe, and ſtupidity of the Capharnaites, who taking our Lord for a common man, and not for God as well as man, could not comprehend how he ſhould give them his flesh to eat, imagining that they ought to chew it with their teeth, and eat it in pieces, as they do other dead flesh, which is ſold in the ſhambles, *durus eſt hic ſermo*, ſay they, *quis poteſt eum audire?* But our Saviour deſiring to correct this groſſe and ſtupid cogitation of theſe miſbelievers, anſwers very wiſely, ſaying, *The flesh profiteth nothing: it is the Spirit that quickneth*, that is, according to the explication of Origen and S. Chryſoſtom, the carnall thought, and the groſſe and naturall ſenſe, is improper

proper to underſtand this ſublime Myſtery; but it is to be underſtood with the Spirit, and in a right ſenſe, which doth ſeparate the groſſe and materiall accidents from the ſubtilty of the ſubſtance, forſomuch as it was not the intention of our Lord to give us his flesh in that bulk and outward quantity, which we may perceive in other bodies, but with the ſubtilty and tenuity which we apprehend to be in the ſubſtances, and in the bodies even of the glorified. And then it was to feed not the bodies of thoſe that ſhould eat of it, as other meats do which are eaten, broken, and digeſted, but the ſouls, and to impart unto them the ſpirituall life of grace, through the vivifying Spirit of the Divinity of the Son of God. Behold the meaning of theſe words, *The flesh profiteth nothing, it is the Spirit that quickneth*, as the holy Fathers of the Church do interpret them, who lived about thirteen or fourteen hundred years ago, and underſtood the Scripture far better than the petty Miniſters of this age do.

In the ſame ſenſe are theſe other words of the Son of God to be underſtood, *My words are ſpirit and life*; for the meaning

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of them is that the words of Ieſus Chriſt being the words of a God, author of life, have the vertue not only of changing terreſtriall and common bread into celeſtiall and living bread, ſuch as his body is, but alſo to cauſe that all thoſe that ſhall eat his flesh, ſhall have their ſouls enlivened with the ſpirituall life of grace through the quickning ſpirit of the divinity which is inſeparably united to this flesh of Ieſus Chriſt.

ENTERTAINMENT VI.

QVEST. *Did the Fathers of the five firſt Ages belive the ſame as we do, touching the reality of Ieſus Chriſts Body in the Sacrament?*

ANS. YES altogether, as you ſhall ſee by invincible proofs, many whereof make appear that they did not only believe the reality of Ieſus Chriſts Body, but alſo tranſubſtantiation, affirming that the ſubſtance of bread and wine in the Euchariſt is truly changed into the ſubſtance

ſubſtance of Ieſus Chriſts Body and Blood.

Firſt, S. Cyrill of Hieruſalem, who aſſiſted at the ſecond generall Councell, which was held in the year 381. inſtructing his people by the Scripture, and according to the ſenſe of the whole Church in his time, ſpeaks after this manner, Catech. Myſtagog. 4. *Since then*, ſaith he, *our Saviour himſelf declares and ſaith of the bread, this is my Body, who will hereafter dare to queſtion it? and the ſame affirming and ſaying, This is my Blood: who will make any doubt thereof, ſaying, that it is not his Blood? Heretofore in Cana of Galilee he changed water into wine, and doth he not deſerve to be believed in changing wine into blood? Vnder the Species of Bread the Body is given thee, and under the Species of wine the blood is given thee: his Body and his Blood is received within our members, that which ſeems to be bread is not bread, though the taſte thinks it to be ſuch, but the Body of Chriſt; and that which ſeems to be wine is not wine, though the taſte renders it ſo, but the Blood of Chriſt.* Could the Doctors of Sorbon expreſſe our belief better and with more clearneſſe?

S. Cyril of Alexandria, who was preſent at the third generall Councell held

at

at Epheſus, l. 13. ſuper Lev. in med. ſaith, *Leſt we ſhould have an horror of the flesh and blood ſet upon our Altars, God condeſcending to our weakneſſe, infuſeth into the things offered up (to wit, into the bread and wine) the vertue of life, converting them into his own reall flesh.* Can any thing be more clearly ſaid?

S. Ambroſe who flouriſhed above twelve hundred years ago, l. de initiat. c. 9. & l. 4. de Sac. ſaith, *Before the words of Conſecration it is bread, after that the words are ſpoken, I tell thee that it is the Body of Chriſt;* and again, c. 5. *Before the words of Chriſt, it is a Chalice full of wine and water, but aſſoon as Ieſus Chriſts words have operated, there is the blood which redeemed the people.* Obſerve well theſe words.

S. Auguſtin Diſciple to S. Ambroſe, in explic. Pſal. 33. ſaith; *A man may be carried in the hands of another, but no one can be carried in his own hands: nor do we find it ſo in David, but we very well know that it was done in Ieſus Chriſt, for our Lord was carried in his own proper hands, when that giving his Body he ſaid, This is my Body; for he carried his own Body between his hands.* I would fain know how S. Auguſtin could ſay this,

if

if he had not believed that what our Lord held betwixt his hands, was really his Body; for if it was only the figure of his body, another man may carry his picture in his hands as well as Iesus Christ; yet notwithstanding he said that never any one was seen to do so but Iesus Christ, because there was none but he that could do it.

Theophilact (super 26. c. Sancti Mat.) writeth: *Our Lord in saying, This is my Body, saith that this Bread, which is sanctified on the Altar, is the same body of the Lord, and not the figure corresponding to it, insomuch as he did not say, this is the figure, but, this is my body, for by an unspeakable operation it is transformed, although it seems to be bread, because we are weak, and have an abhorrence of eating raw flesh, especially human flesh, and nevertheless though outwardly it seems to be bread, it is notwithstanding flesh indeed.* Did these Greek and Latin Fathers believe as our Separatists do in saying these things? no man, that doth not willingly shut his eyes, can choose but clearly see that they had the same belief as we have. Moreover, the Fathers who have believed that we ought to adore our Lord in the Eucharist, as the Kings adored him in the Crib,

did believe that he was really, ſubſtantially, and truly there, as S. Chryſoſtom Hom. 24. ſuper 1. ep. ad Cor. S. Gregory Nazianzen in his Sifter Gorgonias Epitaph. Theſe authorities and many other which I omit leſt I ſhould be too tedious, evidently ſhew that the belief of the Catholics touching the reality of Ieſus Chriſts body in the Euchariſt, is not only conformable to the word of God, but alſo to the belief of the holy Fathers of the primitive Church.

Q. *Our Adverſaries object to us a paſſage in Tertullian l. 4. cont. Marcionem where he cals the Euchariſt the figure of Ieſus Chriſts Body.*

A. Although it were true that this Doctor, or ſome other particular perſon had ſaid ſomething contrary to the belief of the Catholic Church, nevertheleſſe their authority could not prevail to overthrow this truth grounded upon the word of God, and the authority of an innumerable number of Saints and moſt ancient Fathers who confirm it.

Secondly, if you have read the writings of Tertullian and namely the place objected and maliciouſly curtaild by our Adverſaries

ſaries, you will clearly ſee that this Doctor had wholly the ſame belief that we have cõcerning the reality of Ieſus Chriſts Body in the bleſſed Sacrament; and that it is ſo, lo here an illuſtrious proof in his book of the reſurrection of the Flesh, where he hath theſe words: *The flesh eateth the body and blood of Chriſt, that the ſoul may be fatned with God;* he ſpeaks here neither of figure, nor of ſpirit, on the contrary, he ſaith the flesh eateth the body, or rather feeds it ſelf on the body, he did then believe as Catholics do, according to the very confeſſion of the Centuriators of Magdeburg, Cent. 2. c. 4.

Moreover, when Tertullian in the authority abovecited did ſpeak of figure, he did not in any thing contradict himſelf, nor the belief of the Catholic Church, becauſe she believes that beſides the body of Ieſus, which is really received in the Euchariſt, there is alſo a figure, when that in receiving, or ſaying Maſſe, one ought to call to mind what Ieſus Chriſt did upon Mount Calvary, undergoing death for us; this is the reaſon why the Fathers when they ſometimes ſay that in the Euchariſt there is a figure of Ieſus Chriſts Body,

they

they mean a figure of his Body fastned to the Crosse, which excludes not the reality of the same Body in the Sacrament.

Q. *Is it not repugnant that the figure should be the thing it self figured?*

A. Not in the least, witnesse the Manna which God commanded should be kept in the Tabernacle, for it was a figure of the Manna which God let fall after a miraculous manner in the desert, and nevertheless this figure did not make it to be no true Manna, witnesse also Iesus Christ, who, although he be true God, is nevertheless called by S. Paul, *Imago Dei invisibilis*, The Image of the invisible God, Col. 1. 5. And the same Apostle farther saith of the said divine word, *That he is the image and the figure of the substance of his Father.* Now whoever would inferre from thence that he is not of the same substance with his Father, would fall into the heresie of Arius, and would be a most wicked Heretic denying the consubstantiality and the divinity of the Son of God, whereby you see that it is not repugnant for one thing to be the figure and the thing it self represented. And this makes the Fathers say sometimes that in the Eucharist there

is a figure of Ieſus Chriſts Body, for they mean a figure of his Body crucified and immolated upon the Croſſe, which ſame figure excludeth not the reality thereof.

Q. *Our Adverſaries farther object unto us S. Auguſtine againſt Adimantus, where he ſaith, that our Lord did not doubt to ſay: This is my Body, when that he gave the ſign of his body.*

A. If you well conſider what we have already ſaid out of S. Auguſtin, you will manifeſtly find that he believed the reality of Ieſus Chriſts Body in the Sacrament of the Euchariſt, whereof he giveth us farther a convincing proof, l. 2. cont. adv. legis, c. 9. where explicating the holy Scripture he ſaith formally and expreſſely that we receive the flesh of Ieſus Chriſt with a faithfull heart and mouth: *Let him go* (ſaith he) *with his companions, who ſay, this is an hard word, who can underſtand it? we receive with a faithfull heart and mouth* (fideli corde atque ore) *the Mediator of God and men, the man Chriſt Ieſus, giving us his flesh to eat, and his blood to drink; although it ſeemeth a more horrible thing to eat human flesh than to kill it, and to drink human blood than to ſhed it.*

Secondly,

Secondly, S. Auguſtin in theſe words againſt Adimantus hath ſaid nothing againſt the Catholics belief, becauſe we believe what he ſaith, to wit, that when our Lord gave the ſacred ſign of his body, or the Sacrament of his body, which is all one, he doubted not to ſay, *This is my body*, becauſe that his body was truly, really, and ſubſtantially preſent in that ſign, as our Adverſaries themſelves do acknowledge in the 37. article of their confeſſion of faith. *God*, ſay they, *doth really and effectually give us what he doth therein repreſent: and therefore we conjoyn with the ſigns the true poſſeſſion and fruition of what is there repreſented to us.*

Calvin in like manner doth juſtifie this truth; Inſt. l. 4. c. 17. ſect. 11. *I ſay then*, ſaith he, *that in the laſt Supper, Ieſus Chriſt is given unto us indeed under the ſigns of bread and wine, yea his body and his blood:* See you not the confeſſion of our Faith in the very mouth of our Adverſaries? But ſince they are nothing ſincere in their words ſpeaking the contrary to what they believe, let us return to S. Auguſtin, and ſhew yet an anthority where he appears to have believed, as doth the Catholic Church, the true

true and reall preſence of the body and blood of Ieſus Chriſt in the Euchariſt under the ſigns and ſpecies of bread and wine: It is l. Sentent. Proſper. where he expreſſeth himſelf in theſe terms. *It is,* ſaith he, *his proper flesh which we receive in the Sacrament vailed and abſconded under the form and appearance of bread, and it is his proper blood that we drink under the ſpecies and ſavor of wine.* Can any thing be ſaid clearer and more formall in behalf of Ieſus Chriſts Body in the holy Sacrament? But this is not yet all, the ſame Saint upon theſe words of the 98. Pſalme, *Adorate ſcabellum pedum ejus:* ſaith that *no one eateth the flesh of Ieſus Chriſt in the Euchariſt without firſt adoring it, and that we should ſin if we did not adore it.* He believed then that this fleſh was really preſent in the Euchariſt, otherwiſe it were not lawfull to adore it.

Q. *According to all that hath been hitherto ſaid we have juſt cauſe to be ſtedfaſt in our belief touching this auguſt Sacrament of the Euchariſt.*

A. You ſay well: For beſides that we have Gods word, which doth clearly prove the truth of our belief, and the ancient

cient Fathers who confirm it, we have also the approbation of our Adversaries: who not being able to resist the truth, which daily triumphs over lying are constrained to justifie us in the Apology of the pretended reformed Churches of France made by Daillé, and approved by Maistrezat, Aubertin, and Drelincourt his three Colleagues, saying, *that the belief concerning Iesus Christs real presence in the blessed Sacrament, hath no venom in it, and is in nothing contrary to piety and mans salvation*; and it is for this reason, they say, that they suffer it in their good Brethren the Lutherans.

Q. *Do not the Lutherans comply with them in the same manner?*

A. They are so far from it, that they abhorre them, and do not only condemn their communion by faith, but moreover thunder out all kind of curses against the professors thereof; *We put*, saith Luther Tom. 2. pag. 504. *in the number of Heretics and of such as be out of the Church, the Zuinglians and all the Sacramentaries*, that is to say the Calvinists, *who deny that Iesus Christs flesh and blood are taken by the mouth of the body*. Thus Luther fulminateth Anathemaes against the Zuinglians and Calvinists, and holdeth

holdeth them for Heretics, becauſe they believe not the reality of Ieſus Chriſts body and blood in the holy and venerable Euchariſt: ſo that their miſbelief concerning this high Myſtery, is battered from all ſides; for not only Gods word, and the ancient Fathers doctrine are oppoſite thereunto, but the doctrine alſo of their Brethren the Lutherans, who hold it for a damnable and pernicious hereſie.

Q. *This being ſo, and theſe four great Miniſters of Charenton acknowledging beſides that our belief touching this wonderfull Sacrament is not at all venemous, nor in any thing contrary to ſalvation, they ought in all reaſon then to reunite themſelves to the Roman Church.*

A. It is true, for if this doctrine, wherewith they heretofore found ſo much fault in the Conference at Poiſſy ſaying that it was the chief cauſe of their ſeparation from the Roman Church, if by recanting they own it to be innocent and tolerable, as indeed they tolerate it in the Lutherans with whom they have united themſelves, ſtill more tolerable and more innocent will the other doctrines of the Roman Church be: and therefore as they had no cauſe to

ſeparate themſelves frō this holy Church, nothing ought now to hinder them from reuniting themſelves unto her; this I ſhall more particularly repreſent unto you in the ſequel hereof, where we ſhall treat of the Euchariſt as a Sacrifice, and of other controverted matters.

ENTERTAINMENT VII.

QVEST. *Is the Euchariſt therefore a true Sacrifice, as it is a true Sacrament?*

ANS. THE Church believes it firmly; becauſe that in the Euchariſt, beſides Ieſus Chriſts action, in giving us his fleſh to eat, and his blood to drink, he over and above offered up and gave this ſame body, and this ſame blood to God his Father for the remiſſion of all mens ſins: and conſequently the Euchariſt is not only a true Sacrament, but alſo a true and propitiatory ſacrifice.

Q. *What is the ground of this doctrine and belief of the Church?*

A. The

A. The word of God, the doctrine of the ancient Fathers, and the decision of the sacred Councels. In the first place, this doctrine of the Catholic Church is founded upon Gods word: for our Lord giving his Body to eat, saith Luk. 22. *This is my Body which is given for you*, also, *which is broken for you*: and giving the Chalice, *This is my blood shed for you unto the remission of sins*: these words declare that when Iesus Christ gave his Body to his Apostles, it was already given and offered up to some one, and his blood shed and consecrated to some one now this could be none but God his Father, it ensueth then that he did sacrifice his Body; for to give unto God something consecrated with such like ceremony of thanksgiving, of fraction, and of effusion, is to sacrifice and immolate. And for farther proof of this verity, our Lord made use of the word *To shed*, when that he spake of his Blood, which is a word belonging to the sacrifice, as you may read in Exodus c. 24. where it is said that Moses confirming Gods league with the people of Israel, shed the blood upon the Altar.

The second authority of Scripture which sheweth

sheweth that Iesus Christ in instituting the Eucharist, offered up a true Sacrifice to God his Father, is taken out of the first Chapter of Malachy, where God saith by the mouth of this Prophet, *that he will reject the sacrifices of the ancient Law, and that in the new law he will have a pure oblation, which shall be offered to the Lord in all places, and in all Nations:* But this sacrifice and oblation of the new Law, can be no other than the Sacrifice of the Altar, which alone is pure, new, offered up in all places, and in all Nations.

Q. *Why is it not that of the Crosse and good works?*

A. The Sacrifice of the Crosse was offered up but in one place alone, to wit, upon Mount Calvary, and our good works are neither pure enough, nor new enough.

Q. *What is the meaning of these words of the 109. Psalm,* Thou art a Priest for ever according to the order of Melchisedech?

A. They farther ratify what we have just now said and clearly shew that Iesus Christ truly sacrificed in instituting the Eucharist: for S. Paul. Heb. 5. 6. attributeth this propheſy to Iesus Christ, meaning that as Melchisedech the great Priest of the

the high God truly offered up in Sacrifice bread and wine, ſo Ieſus Chriſt on the eve of his Paſſion offered up to God his Father the Sacrifice of his Body and his Blood under the ſpecies of bread and wine, to accomplish what Melchiſedech had offered up in figure, therefore he is called *a Prieſt according to the order of Melchiſedech*, and the Scripture adds, *for ever*, *becauſe*, ſaith Theophilact expoũding theſe words, *this divine oblation is made without interm ſion by Gods officers and ſervants*, that is to ſay the Prieſts; *by whoſe means*, ſaith S. Chryſoſtom, *the faithfull eat the fleſh of our Lord, and drink his blood, when they perform the redoubtable Sacrifice.*

ENTERTAINMENT. VIII.

QVEST. *Did the ancient Fathers believe alſo that Ieſus Chriſt truly ſacrificed in celebrating the Euchariſt?*

ANS. SAint Cyprian Bishop of Carthage in Africa who lived in the third age, ſaith l. 2. ep. 3. *The Prieſt in conſecrating doth imitate what Ieſus Chriſt*

did, and indeed is our Lords Lieutenant, and offers then a true, perfect and accomplished Sacrifice in the faithfull Church to God the Father, striving to do as Iesus Christ himself did at his last Supper.

The great S. Auguſtin, who is according to Calvin the moſt faithfull witneſſe of Antiquity, ſaith in his Manual, c. 11. *O moſt beautifull Iesus Christ, I beſeech thee by that ſacred effuſion of thy precious blood, whereby we are redeemed, grant me contrition of heart, and a fountain of tears, eſpecially, whileſt I (although unworthy) am aſſiſting at the ſacred Altar, deſiring to offer up unto thee that admirable and celeſtial Sacrifice, worthy of all reverence and devotion, which thou (ô Lord my God, immaculate Prieſt) didſt inſtitute and command to be offered up in commemoration of thy charity, that is, of thy paſſion.*

S. Gregory Nyſſene, who lived in the fourth age, and who was preſent at the ſecond generall Councell, or. 12. de reſurrect. I. C. ſaith farther in confirmation of all aboveſaid: *Our Lord preventing the violent aſſault of the Iews, offered himſelf up for a victime, being himſelf both Prieſt and Lamb; you will ask me when that was* (obſerve) *it was when he gave his Body to eat and*

and his Blood to drink unto his Disciples. Thus theſe holy Fathers believed that Ieſus Chriſt did indeed ſacrifice in inſtituting the Euchariſt; but lo here one other proof more convīncing, ſince it is from the moſt generall Councell of Nice, where 318. Biſhops met from all parts of the world, making their complaints how that in ſome particular Churches the Deacons gave the communion to the Prieſts, made this following determination: *Neither rule, nor cuſtom have ever eſtabliſhed, that thoſe who do not offer, ſhould give Chriſts Body to thoſe who do offer.* Can. 18. The ſame Fathers alſo made this enſuing determination rehearſed by Gelaſius par. 2. c. 31. *Let us not ſubmit our Spirits to the bread and wine which are propoſed unto us in this divine Table, but raiſing up our Spirits let us believe with faith that in this ſacred Table, that Lamb which taketh away the ſins of the world, is immolated by the Prieſts in an unbloody manner, and that in truly receiving his precious Body and Blood, they are the Symbols of our reſurrection.* Theſe words make it clear, that the Fathers of this great Councell believed that the Euchariſt was not only a true Sacrament really containing the

true Body and true Blood of Ieſus Chriſt; but moreover a true and proper Sacrifice, and conſequently they believed that Ieſus Chriſt truly ſacrificed in communicating his Apoſtles.

Q. *If it be ſo, our Lord then ſaid Maſſe.*

A. For certain he did; for to ſay and to celebrate Maſſe, is nothing elſe but to ſacrifice and offer up to God Ieſus Chriſts Body and Blood for the remiſſion of ſins: thus the word of God, the teſtimony of the ancient Fathers, and the authorities of the Councels give us to underſtand that Ieſus Chriſt ſaid Maſſe.

ENTERTAINMENT IX.

QVEST. *Did the Apoſtles likewiſe offer up this ſacred oblation, and ſay Maſſe?*

ANS. They did, for whatever Ieſus Chriſt commanded the Apoſtles to do, the ſame was faithfully fulfilled by them: But our Lord commanded the Apoſtles to do what he did in the Euchariſt, ſaying to them; *Do this*, that is to ſay, *Sacrifice*: They did therefore what Ieſus Chriſt

Christ had done: But Iesus Christ in celebrating the Eucharist offered up the Sacrifice of his Body and Blood; the Apostles then did offer up in Sacrifice to God the Father Iesus Christs Body and Blood, and consequently they said Masse.

Q. *Have you any particular proofs hereof in holy Scripture?*

A. Yes, to wit, Act. 13. 2. where S. Lake speaking of the Apostles, saith. *As they were sacrificing to our Lord, and fasting, the holy Ghost said, Separate me Saul and Barnabas unto the work whereto I have taken them.* By which words it is manifestly seen that the Apostles sacrificed, and consequently said Masse; for to say Masse, to offer the Blood of Iesus Christ in the Eucharist, and to sacrifice the Body of Iesus Christ in the new Law, is one and the same thing.

You may observe, that the Ministers instead of these words, *As they were sacrificing*, have translated, *as they were serving in their Ministry*: but the Greek hath *Leitourgountoon*, which is as much as to say, sacrificing, or saying Masse. Which is justified by Erasmus, who translated the aforesaid text by, *Sacrificantibus illis Domino*, *as they*, to wit, the Apostles, *were sacrificing*

to our Lord. Whence it comes to paſſe that among the Greeks the celebration of the Maſſe is called *Leitourgia*, Liturgy, that is to ſay, Sacrifice.

The ſecond authority of Scripture which proveth that the Apoſtles ſacrificed and ſaid Maſſe, is taken out of S. Paul, who Heb, 13. 10. affirms that there was in his time an Altar in the Church, whereof thoſe that ſerved the Tabernacle, had no right to eat; now there was never any Altar without Sacrifice: for the one neceſſarly ſuppoſeth the other, being relatives; there was then a Sacrifice in the Chriſtian Church in S. Pauls time, and ſince this Sacrifice could be no other than the Sacrifice of the Maſſe, it enſueth that Maſs was ſaid in Saint Pauls time, and conſequently that the Apoſtles ſaid it.

Q. *Cannot theſe words of S. Paul be underſtood of the Sacrifice of prayers?*

A. No, becauſe S. Paul ſaith, that thoſe that ſerve at the Tabernacle, viz. the Iews, and thoſe that are not Chriſtians, cannot eat that which is offered upon this Altar, and notwithſtanding thoſe who ſerved at the Tabernacle, or who were not Chriſtians might make prayers, that might be

be pleaſing to God, as were the prayers of Cornelius the Centurion being yet a Pagan; Moreover, one cannot eat prayers, and S. Paul ſaith that what was offered upon this Altar was eaten. There was then in S. Pauls time a Sacrifice in the Chriſtian Church, diſtinguiſhed from the Sacrifice of prayers and praiſes, and of which Sacrifice the firſt Chriſtians did eat: Now this Sacrifice could be no other than the Sacrifice of the Maſſe, wherein Ieſus Chriſt is offered up and immolated, by this then it is evident that the Apoſtles ſaid Maſſe.

Q. *Since that there was an Altar in S. Pauls time in Gods Church, our Adverſaries are then much to blame to ſay they are of S. Pauls Religion.*

A. Yes certainly: for ſince in the pretended Religion, there is no Altar in any of their Temples: but contrarywiſe they having done their utmoſt to throw them down in our Churches, following herein the fury of the ancient Donatiſts, they cannot be of the Religion of S. Paul, & that firſt antiquity; and we have all reaſon to reprove them in the ſame manner as S. Optatus did heretofore their Anceſtors, to wit, the Donatiſts in theſe terms: *What*

it

is more ſacrilegious (ſaith this holy Father, l. 6. cont. Parmen.) *than to break down the Altars, whereon your ſelves have heretofore offered up Ieſus Chriſt, what is the Altar, but the ſeat of Chriſts body and blood: wherein hath Chriſt offended you, whoſe body and blood is there reſident at certain times? You have redoubled the injury by breaking in pieces the Chalices wherein is carried the blood of Chriſt.* Thus far are the words of Optatus a moſt holy and moſt ancient Bishop, who aſſiſted at the firſt generall Councell of Nice, and who for us demands of the Calviniſts the reaſon of the impiety and infernall fury, that hurried them on to demolish ſo many ſacred Altars, whereon the adorable ſacrifice of the precious Body and Blood of Ieſus Chriſt was continually offered up for to glorifie the moſt holy Trinity, and to to render thereunto the holieſt, greateſt, and worthieſt homage that we poſſibly can.

Q. *Beſides theſe proofs of Scripture which shew that the Apoſtles ſaid Maſſe, have you not ſome authority of the ancient Fathers, who confirm this truth?*

A. Yes, amongſt the reſt S. Epiphanius Hær. 79. and Heſychius companion to S. Hierom

Hierom ſuper 9. c. Levit. affirm that the Apoſtles firſt accomplished Ieſus Chriſts precept concerning the celebration of Maſſe upon Whitſunday, the great S. Baſil, Proclus, and the Councell of Conſtance confirm the ſame, ſaying, that S. Iames Bishop of Hieruſalem was the firſt that began to ſay Maſſe in the ſaid City, upon Whitſunday, by the conſent of all the Apoſtles.

S. Matthew, as it is related by Anonymus Euſebianus, celebrated Maſſe in Æthiopia, and ſuffered Martyrdom whileſt he was at the Altar performing the ſacred Myſteries.

Abdias Bishop of Babylon, and diſciple to S. Simon, and S. Iude, teſtifieth that S. Peter ſaid Maſſe in Antioch, and that he firſt compoſed a Miſſall. Finally, S. Irenæus who lived about fifteen hundred years ago, plainly demonſtrates that Ieſus Chriſt and the Apoſtles ſacrificed and ſaid Maſſe: See how he expreſſeth himſelf, l. 4. c. 32. *Chriſtus novi teſtamenti novam docuit oblationem, quam Eccleſia ab Apoſtolis accipiens in univerſo mundo offert Deo. Ieſus Chriſt* (ſaith he) *taught us a new oblation of the new Teſtament* (to wit, the Maſſe) *which*

which the Church offers to God through all the world having received the inſtruction of the Apoſtles. Now all theſe authorities as well of Gods word, as of the ancient Fathers do manifeſtly ſhew the antiquity of the Maſſe, and prove againſt the impiety of its enemies that it is not an invention of men, ſince it hath Ieſus Chriſt for its author: whereof Luther gives a faithfull teſtimony; *It was never our intention* (ſaith he) *to abolish the Maſſe, for we cannot deny but that it was divinely inſtituted by the Son of God, and celebrated in an holy manner by the Apoſtles.* Tom. 3. pag. 383.

Q. *Luther notwithſtanding rejects private Maſſes, that is to ſay, where there are no Communicants but the Prieſt that celebrate.*

A. It is true; but it is to ſmall purpoſe; ſince the eſſence of the Sacrifice depends not on the aſſiſtants, as it appeareth by the moſt auguſt Sacrifice of the Synagogue which was performed by the high Prieſt alone in the *Sancta Sanctorum.* Adde that to ſpeak properly there are no private Maſſes: for although the Prieſt performeth it in particular; neverthleſſe, ſince he is a public perſon conſtituted in the things

things which concern the ſervice of God, it is offered in the name of the whole Church and thus it is not properly private. Adde to all this that Luther proteſts it was the Devill that perſwaded him to write againſt private Maſſes: and that he is indebted to him for the arguments, wherewith he aſſaulteth them. *tom. 7. fol.* 228.

ENTERTAINMENT X.

QVEST. *Doth not the oblation made in the Maſſe derogate from the oblation once made by Ieſus Chriſt dying upon the Croſſe for the remiſſion of our ſins?*

ANS. NOt at all: for it is the Churches belief, that the ſacrifice of the Maſſe doth draw all its force and vertue from the ſacrifice of the Croſſe, which is the generall cauſe of our juſtification, and of all the graces that Ieſus Chriſt merited for us.

Secondly, the ſacrifice of the Maſſe practiſed in the Catholic Church from the time

time of the Apoſtles, is inſtituted by Ieſus Chriſt, not to ſupply any defect of merit in the bloudy Sacrifice of the Croſſe, but only to apply unto us the fruits, vertue & merits thereof, and to render us partakers thereof: So that the Sacrifice of the Croſſe is as it were the ſourſe of Ieſus Chriſts merits and graces, and the Sacrifice of the Maſſe is as it were the continuall running ſtream of his graces and merits; and conſequently if this oblation of the Maſſe be by application profitable to Chriſtians, it is no leſſe glorious to Ieſus Chriſt, who diſperſeth thereby the immenſe treaſures of his goodneſſe, and the admirable vertue of his moſt holy paſſion.

Laſtly, the Maſſe is ſo far from derogating from the Sacrifice of the Croſſe, that on the contrary there is nothing can more ſet out its vertue and the efficacy of its merits than the Maſſe, and that doth more preſerve and eternize the memory thereof; for the Maſſe is not only as the continuall running ſtream of the graces of this bloody oblation, as is beforeſaid, but it is moreover a perpetuall remēbrance thereof, and a continuall thankſgiving and

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praiſe for that unſpeakable benefit of our redemption: wherefore Luther in the aforeſaid place approveth of all the ceremonies belonging to the Maſſe, and in a very expreſs manner forbids any alteration to be made therein; becauſe that all that is practiſed in that unbloody oblation tendeth to no other end, than to render the Hoſt and Sacrifice more adorable, and to put us in mind of Ieſus Chriſts moſt dolorous paſſion, and of the moſt incomprehenſible love he shewed unto us dying for our ſalvation, by the cruell torment of the Croſs.

Q. *Doth not S. Paul ſay that we are ſanctified by an oblation once made of the body of Ieſus Chriſt?* Heb. 10.

A. Yes, but S. Pauls meaning is of an oblation once made upon the Croſs in a bloody manner, where Ieſus Chriſt dyed, which argues nothing at all againſt the Sacrifice of the Maſs, foraſmuch as Ieſus Chriſt did not offer up himſelf in the Euchariſt to God his Father to dye therein, for he is there living and impaſſible. Moreover, S. Paul writ to the Hebrews, who offered up to God ſeverall Sacrifices, as Oxen, Heifers, Goats, &c. for the remiſſion of ſins: and S. Paul ſaith in this Epiſtle

ſtle that all theſe are needleſſe now, becauſe Ieſus Chriſt who was repreſented by all theſe Sacrifices, having once offered up his Body upon the Croſs, he had accomplished all theſe figures, and therefore there was no more need of Heifers, nor of Oxen, nor of Sheep. Now this maketh nothing againſt the Sacrifice of the Maſs, becauſe we offer not unto him Sheep and Heifers in Sacrifice, but we do what Ieſus Chriſt did, and we ſay that in inſtituting the Euchariſt, Ieſus Chriſt offered himſelf up to God his Father, and doth yet continually offer himſelf up every day upon our Altars, by the hands of the Prieſts: *Ieſus Chriſt* (ſaith S. Auguſtin) *having been once immolated in himſelf, is he not for all that immolated in the Sacrament every day for the benefit of the people?*

And S. Andrew the Apoſtle ſpeaking to Ægeas the Proconſul ſaid (according to the relation of the Prieſts and Deacons of Achaia, who were preſent at his Martyrdom) *I every day Sacrifice to God Almighty, not the flesh of Bulls, nor the blood of Goats, but the unſpotted Lamb upon the Altar, whoſe flesh after it is eaten by the people, the ſacrificed Lamb remaineth quick and whole.*

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ENTERTAINMENT XI.

QVEST. *Why is the Euchariſt as a Sacrifice called Maſs?*

ANS. BEcauſe this word doth better expreſſe this myſtery than any other; and that you may underſtand this, you muſt take notice that of all the names they anciently made uſe of to expreſſe this high myſtery, there are three uſed at preſent, which are the words *Maſs*, *Liturgy*, and *Cene*, the Roman Catholics uſe the word *Maſs*, the Greeks that of *Liturgy*, and our Adverſaries that of *Cene*: *Maſs* is an Hebrew word, *Liturgy* a Greek word, and *Cene* a Latin word; now letting paſſe the word *Liturgy* which ſignifieth a Sacrifice, I affirm that the word *Maſs* doth better expreſſe this high myſtery than the word *Cene*: for the word *Cene* ſignifieth a ſupper, and the word *Maſs* ſignifieth a free will-offering, as may be ſeen in the originall of Gods word which is Hebrew, Deut. 16. 10. where there is the word *Miſſach Maſſe*,

Maſs, which is tranſlated a voluntary oblation, even according to the tranſlation of the Geneva Bibles; now ſince the Euchariſt is a voluntary oblation, and this word *Maſs* ſignifieth an oblation, it is moſt evident that this word *Maſs* doth better expreſſe this myſtery than the word *Cene* which ſignifieth a ſupper, for the Communion is not a ſupper, and now that our Adverſaries make it in the morning they ſhould call it *Ientaculum* which ſignifieth a Breakfaſt.

Q. *The word* Maſs *then, according to what you have ſaid, is found written in Gods word?*

A, Yes for certain, and though it were not found there written, it would be no great matter, provided that the myſtery thereby expreſſed unto us be found there: The words Trinity, Incarnation, Conſubſtantiality, and Tranſubſtantiation are not inſerted in holy Writ, notwithſtanding becauſe by the means of them the high myſteries of Chriſtian Religion are expreſſed with more facility, the holy Catholic Church hath admitted of them as being good. Even ſo becauſe this word *Maſs* doth very well expreſſe the myſtery of

of the Eucharist as it is a Sacrifice and oblation of Iesus Christs Body and Blood made to God the Father for the remission of sins; she same Church maketh use of it with very just cause.

Q. *Hath this word* Mass *been of any long use in the Church?*

A. No one can make the least doubt thereof that is not either blind or very ignorant: for S. Clement (whom S. Paul calls his Coadjutor, Phil. 4. 3.) did use the word *Mass* in severall places of his writings faithfully rehearsed in the first Tome of the Councels, and namely ep. 3. where he forbids Priests to celebrate Mass without the Bishops leave: *Because* (saith he) *no one is permitted to sacrifice and celebrate Mass in any place, unlesse it be by order from the Bishop.*

S. Telesphorus Pope and Martyr who flourished in the beginning of the second age, ep. decret. commands three Masses to be said on Christmas day; *Let them* (saith he) *that are employed in the divine mysteries, celebrate three Masses upon the day of the nativity.* S. Ambrose l. 5. ep. 33. doth likewise use the name of *Masse*, saying, I have persevered in my duty, I have begun to say

ſay Maſs, Saint Auguſtin Serm. 151. de Temp. having made it appear that the Lords day was to be kept in lieu of the Sabbath, ſaith: *Now on theſe dayes let no one abſent himſelf from the celebration of Maſs, and when all people come to Church, let no one betake himſelf to hunting.*

The Fathers aſſembled at the Councell of Ayda, Can. 47. made this decree: *We command by a particular order all that are in the world, to hear a whole Maſs upon the Lords day, and that no one be ſo rash as to go away before the Prieſts bleſſing. If any one be ſo temerarious as to do this, let him be publicly rebuked by the Biſhop.*

Finally, the Fathers who aſſiſted at the great Councell of Chalcedon, which our Adverſaries eſteem to be one of the moſt orthodox, ſay Act. 11. *The next day we celebrated Maſs altogether.* I leave you to judge whether or no, after all theſe authorities, and many others which I omit leſt I be too tedious, a man muſt not be ignorant in the higheſt degree to call in queſtion the antiquity of the uſe of this word *Maſs* in the Church; and afterwards conſider whether all theſe authorities do not condemn our Adverſaries; for they make it clearly appear

appear to thoſe that have eyes to read, that the Fathers of the firſt ages, who did not erre in Faith (as our Adverſaries themſelves confeſſe) did ſay and celebrate Maſs, as it is to this day ſaid in the Roman Church.

ENTERTAINMENT XII.

QVEST. *Hath the Sacrifice of the Maſſe continued ever ſince in the Church?*

ANS. YES, all along, ſo as that neither the rage of Idolatry, nor the fury of Hereſies could ever hinder this wonderfull Sacrifice from being followed and adored by all people, by Princes, by Kings, by the moſt pious Emperors that ever were, by the more learned ſort of men, and ſuch as were the moſt eminent in Sanctity of any that ever were upon the earth.

Now Maſs being ſo ſolidly proved by Scripture, confirmed by the Apoſtles, authoriſed by the ſacred Councels, and by all the ancient Fathers, to be ſhort, having been followed and reverenced by all people

ple, and by the greateſt men that ever were in the world; muſt not a man be ſtrangely out of his ſenſes, and terribly blinded in his way of ſalvation to renounce this wonderfull Sacrifice, deſerting the holy Roman Church, where it is continually offered up to God in ſatisfaction of our ſins; and turn to unlucky Calvin followed by three or four petty renegado Prieſts, criminals to their Bishops, and by as many Monks who had caſt off their habits, being unſatisfied with the Cloiſter, and who have been ſo rash as to undertake to annihilate, and abolish a myſtery ſo adorable?

Q. *I very much wonder how a petty Pedant, ſuch an one as Calvin was, could have but ſo as the thought of railing againſt this holy and ſo much to be dreaded Sacrifice of the Maſſe?*

A. And ſo do I, but that which ſtartleth me more, is that he doth charge with ſottiſhneſſe, blindneſſe, brutiſhneſſe, and Idolatry, not only thoſe Princes, Kings, and Emperors that were the moſt eminent in piety of any that ever were in the Chriſtian world, ſuch as were the Conſtantines, Iuſtinians, Charlemaignes, S. Lewiſes, but alſo the holieſt and learnedſt Doctors in the

the world, all the Fathers of the Church, the Cyprians, Baſils, Ambroſes, Chryſoſtoms, Auguſtins, Hieroms, and other famous perſons of the firſt Chriſtian world, becauſe they admitted of ſo divine a Sacrifice. What appearance is there that ſo divine men indued with ſo excellent an underſtanding, of ſo approved a ſanctity, were ſo groſſely deceived in the moſt important point of divine ſervice.

Q. *What did this unhappy Apoſtata think on, when he belched forth ſo many Blaſphemies againſt all theſe illuſtrious Perſonages of Antiquity?*

A. I know not, but this I full well know that he horribly forgat himſelf; for after he had canonized theſe holy Doctors, affirming, *that they were as ſtars in the firmament ſhining as well in Doctrine as in good example, and were guided by Gods hand, publiſhing Gods will like Angels, and without any diſſembling*, he calumniateth them in an horrible manner, and inveigheth againſt them with ſo extravagant and ſo inſolent language, that the Paper, were it capable, would blush thereat: for he makes them paſſe for Idolaters, blind perſons, and even worſe than brute beaſts. l. 4. Inſt. c. 18.

Q. *What*

Q. *What is the reaſon that this Hereſiarch and his adherents do aim ſo much at the Sacrifice of the Maſſe, and do ſo mightily abhorre the followers thereof?*

A. This cannot ariſe from any thing but the malice of the Devill and his implacable hatred to God and men; for ſeeing that there is not in the Church any thing more auguſt, more holy, or more glorious to all the three perſons of the ſuper-adorable Trinity, nor any thing more advantagious to Chriſtians than this divine Sacrifice, he ſtrives as much as in him lies to abolish it by the means of his deputies the Heretics.

ENTERTAINMENT. XIII.

QVEST. *Wherefore are there ſo many Ceremonies in the celebration of the Maſſe?*

ANS. THE Apoſtles and thoſe that ſucceeded them in the government of the Church, inſtituted them by inſpiration from the holy Ghoſt as well to imitate Ieſus Chriſt, as to render the Sacrifice

Sacrifice more auguſt and venerable, and by that means to increaſe the devotion and piety of the faithfull.

Q. *Did our Lord practiſe Ceremonies?*

A. He did, and namely when he inſtituted the Euchariſt; for the Scripture teacheth us that he girded himſelf with a white linen towell, and washed his Apoſtles feet: and S. Paul, 1. Cor. 11. having ſpoken of the Euchariſt in its ſubſtance, ſaith v. ult. *I will ordain the reſt when I ſhall come;* that is (according to S. Auguſtin) *I will ordain the time and the ceremonies that muſt be obſerved therein.* Wherefore S. Denys the Areopagite, who was converted from Gentiliſm to Chriſtianity by S. Paul, having been inſtructed by this Apoſtle in all that was requiſite to the the celebration of the myſtery of the Euchariſt, l. de Hier. Eccl. c. 3. ſpeaketh of the Ceremonies which were uſed at Maſs in his time. Moreover, you may, at this day, find many ceremonies in the Liturgies, or Maſſes of S. Iames, S. Baſil, and S. Chryſoſtom.

Q. *Do not our Adverſaries likewiſe obſerve ſome ceremonies in their Supper?*

A. Yes; for upon one day in the week, preceding the Sunday whereon they are

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to celebrate the ſupper, the Elders give little ſquare tokens made of Tin, to thoſe that are to receive the ſacrament, and a little before they take the ſacrament, the Miniſter having on him a black gown, thunders out an excoinmunication, which is at the end of their Pſalms, after this excōmunicatiō is fulminated, the Miniſter giveth a little piece of bread unto them that give in their little ſquare tokens of Tin; it is alſo farther ordered that whileſt the Miniſter giveth the Bread, there muſt be ſome Pſalm ſung, or ſomething read out of ſcripture, and that they end with a thankſgiving. Thus you ſee that our Adverſaries admit of Ceremonies in the Celebration of their ſupper, whereof they can produce no teſtimony out of Gods word: for we find not that Ieſus Chriſt gave any tokens ſome days before to thoſe that were to communicate, or that he uttered the words of excommunication which the Miniſter uttereth, or that he was cloathed with a black gown, or that the Apoſtles ſang Pſalmes, or read any thing out of Scripture, whilſt Ieſus Chriſt diſtributed the Communion; and notwithſtanding though theſe Ceremonies are not in the word of God,

God, our Adverſaries think them very good. One may then uſe ceremonies in the celebration of this myſtery that may be good, although they be not expreſſed in Gods word.

Q. *Amongſt Ceremonies, which be thoſe that ought to be moſt eſteemed, and that deſerve the greateſt approbation?*

A. Queſtionleſſe thoſe that put us moſt in mind of the death and paſſion of our Lord, becauſe S. Paul, 1. Cor. 11. 26. ſaith that when a man performeth this myſtery, he ought to declare the death of the Lord: Now the Ceremonies uſed by the holy Roman Church are thoſe that put men in mind of Ieſus Chriſts death and paſſion, and therefore they are moſt holily inſtituted and moſt proper to celebrate in a worthy manner this high myſtery.

Firſt, a Prieſt that is going to ſay Maſſe, puts a linen Cloth on his head, which falleth even almoſt upon his eyes, to mind the people of the cloth wherewith our Saviour was blindfolded the night of his paſſion, when the Souldiers ſpat in his face, and ſaid to him, Propheſy now who ſtruck thee; then he hath a Stole upon his neck and a Maniple upon his arm, which are

to remember us of the cords wherewith he was tied about the neck and armes when he was taken; he is clothed with an Alb made of white linen cloth, which is to put us in mind of the white Coat, wherewith Herod made him be clad by way of derision; he hath a shaven Crown on his head, to make us remember the Crown of thorns wherewith he was crowned by the Souldiers; he hath a *Casula* or Vestment, that is oftentimes of a red colour, which bringeth to our mind the affront he received when the Souldiers put on him a purple Robe; he hath a Crosse on his back vvhen he goeth to the Altar, vvhich is in representation of Iesus Christs carrying his Crosse upon his shoulders, vvhen he vvent to Mount Calvary.

Q. *Indeed all these Ceremonies are very holy and ordained to an end very pious and devout, but what say you of the prayers which are said in the Masse?*

A. There is not one of them likevvise vvhich is not most holy, being for the most part taken out of Scripture; For there you have Davids Psalms, the Hymn which the Angels sang at the birth of our Lord Iesus Christ, the Lesson of S. Pauls Epistles

ſtles and of the Goſpels, the Symboi of the firſt generall Councell of Nice, Ieſus Chriſts Prayer, the Centurions prayer, the beginning of S. Iohns Goſpell, all this is taken from the vvord of God, and vvas thus ordained by the Apoſtles and their Succeſſors inſpired by God, and particularly by S. Paul, according to the teſtimony of S. Denis the Areopagite, vvho vvas his diſciple, and vvho had learned of his Maſter all that was neceſſary for the celebration of Maſs. Read his Hierarchy of the Church, p. 2. ç. 3. where you will find that S. Denis ſaid Maſs with the ſame Ceremonies almoſt as the Roman Church doth, and it is incredible that the Diſciple of ſo great an Apoſtle ſhould have had the boldneſſe to invent all theſe Ceremonies, unleſſe he had ſeen them practiſed by his Maſter S. Paul.

ENTERTAINMENT. XIV.

QVEST. *Why is Maſs and the other public prayers ſaid in Latin in the Roman Church?*

ANS. THat you may underſtand this, you muſt take notice that in all manner of Churches, as well falſe as true, ſpeech is made uſe of upon two occaſions; to wit, in Sermons and in Prayers. As for Sermons which are addreſſed to the people for their inſtruction in the myſteries of the Chriſtian Religion, they ought to be made in a Language that is known and underſtood by the people otherwiſe it would be in vain to preach, if he that was ſpoken to for his inſtruction did not underſtand what was ſaid to him: wherefore it is written in S. Paul, 1. Cor. 14. 6. *If I come to you ſpeaking with tongues, what ſhall I profit you, unleſſe I ſpeak to you in knowledge and doctrine?* And v. 19. *In the Church I will ſpeak five words with my underſtanding that I may inſtruct others alſo; rather than ten thouſand words in a tongue.* Thus according

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to this Counſell of S. Paul, no one preacheth in the Roman Church but in the Mother tongue of the people, that are preached unto, if now and then ſome authorities be quoted out of Scripture in Greek, Hebrew, or Latine, they are expounded in the Mother tongue.

Now as for prayer, which is uſually addreſſed unto God, who underſtandeth all ſorts of Languages, a man may pray in Greek, Hebrew, or Latin, in Italian, &c. as the party pleaſeth that prayeth. Notwithſtanding the Roman Church in her public prayers, and in the celebration of Maſs, doth make uſe (as she hath ever done ſince the Apoſtles time) of the Latin tongue, and that for many reaſons.

Firſt, Ieſus Chriſts Church being one and Catholic, that is to ſay univerſall, she muſt uſe but one univerſall tongue, that she may follow therein S. Pauls Counſell, who ſaith, 1. Cor. 1. 10. *I beſeech you, Brethren, that ye ſpeak all one tongue;* Now it is impoſſible that all the Chriſtians that be in the world, should ſpeak one ſame tongue, if they make uſe of their Mother tongue in the celebration of the divine myſteries, and in their public prayers, be-

cauſe they all differ from one another, they muſt then make uſe of an univerſall tongue; Now, the Latine tongue is the univerſall tongue of the Weſt, therefore the Church very fitly maketh uſe thereof in her public prayers.

2. The Iews in our Lord Ieſus Chriſts time, ſaid their public ſervice in the Hebrew tongue, although the people unſtood it not, for they underſtood none but the Syriac tongue, which was the Mother tongue of the Countrey, and I. Chriſt did not reprove that cuſtom of ſaying the public ſervice of the Church in a tongue unknown to the people; on the contrary, he approved it in aſſiſting at it himſelf with his Apoſtles, without ever condemning it as an abuſe, and he himſelf by his own example did juſtifie it to be well done, when that being raiſed up upon the Croſs, he called upon his Father with ſo loud a voice, that all the people might underſtand him in that Language, which was uſed in the public Church ſervice, and which was altogether unknown to the people, as you may read in S. Matthew, c. 27. v. 46. where it is ſaid: *And about the ninth hour Ieſus cried with a mighty voice, ſaying:*

ſaying: Eli, Eli, Lamma-Sabachthani? that is, My God, My God, why haſt thou forſaken me? And certain that ſtood there, and heard, ſaid; he calleth Elias. By this it is evident, that Ieſus Chriſt performing the function of high Prieſt, prayed unto God in a tongue unknown to the people; becauſe he ſaid in his prayer: *My God, My God, why haſt thou forſaken me?* and the people not underſtanding him, thought he called Elias: It is no ill then to pray to God in a Language unknown to the people, ſince Ieſus Chriſt did ſo, and gave example thereof.

3. This way of ſaying public ſervice in the univerſall Church, in this univerſall tongue, was moſt wiſely inſtituted by the inſpiration of the holy Ghoſt, who governs her, becauſe it was to maintain the communion of all the members of the Church and that in caſe a Frenchman that ſhould be a member of the Catholic Church, went into Germany, England, or Holland, where there is ſuch a confuſion of Hereſies, he might know the aſſembly of Ieſus Chriſts Catholic Church, by this ſign that the public ſervice is ever ſaid there in an univerſall tongue, and that by that means he might ſhun the ſocieties of

Heretics and Schiſmatics; which he could not do with that eaſe, if the public ſervice was ſaid in a Mother tongue; and I would fain have our Adverſaries reſolve me, in what tongue ſervice was ſaid in their Churches, before that Clement Marot and Theodore Beza had put Davids Pſalms into French meeter?

Q. *If Maſs and divine Service were ſaid in the Mother tongue of each one, do you think that the people would bear a greater devotion thereunto?*

A. It is ſo far from any ſuch thing, that the people would be leſſe reſpectfull at divine ſervice, for of all tongues the Latin tongue hath ſomething more of majeſty in it than any other, and is fitter to ſtir up devotion: which was the cauſe why one of the moſt learned among the Lutherans finding how much they were miſtaken in rendring divine Service in the Mother tongue, ſaid it behoved there ſhould be ſome ſacred tongue for all ſacred and holy things, which ought not to be handled by each one: Truly, if the Bible had been kept in the ſame tongue it was written in by the Apoſtles, there would not have hapned ſo many miſeries in Chriſtendom: for

for a great many perſons would not have been perverted, nor turned Heretics, for having deſired to read the Bible, when they did not underſtand it. We muſt then conclude from all theſe reaſons, that the Church doth very wiſely in making uſe of the Latin tongue in divine ſervice, and that she received it by inſpiration from the holy Ghoſt, who governed her; and thoſe that find fault therewith, are not guided by Gods ſpirit, ſince they oppoſe him, and diſapprove what Ieſus Chriſt approved and confirmed by his example.

ENTERTAINMENT XV.

QVEST. *What ſay you now of the Communion under one kind, do you believe that it is lawfull?*

ANS. YES aſſuredly; For although it be neceſſary to ſalvation, to receive Ieſus Chriſts Body and Blood according to theſe words, *Vnleſſe you eat my fleſh, and drink my blood, you ſhall not have life in you.* Ioh. 6. nevertheleſſe as to the manner

of

of receiving them, whether under two or one ſpecies alone, we ſay there is no command for it, our Lord having left it to the judgement of the Church to diſpoſe thereof according as she should judge it moſt fitting: and therefore it is lawfull to communicate under one kind alone, as under the ſpecies of bread.

Q. *How know you this?*

A. From the word of God, the doctrine of the ancient Fathers, and from our Adverſaries themſelves. 1. As to Gods word, our Lord ſpeaking in S. Iohn, c. 6. of the manner of eating his Body, and drinking his Blood in the Communion, made mention but of the ſpecies of bread alone, and promiſeth four ſeverall times everlaſting life to him that shall eat of it, and particularly v. 51. *If any man eat of this bread, he shall live for ever:* Again, *The Bread which I will give is my flesh for the life of the world.* And v. 57. *He that eateth me, the ſame alſo shall live by me.* Again v. 58. *He that eateth this Bread shall live for ever.* All which words do clearly shew that we are not obliged to communicate under both kinds. S. Paul averreth the ſame, 1. Cor. 11. 26. *Whoſoever* (ſaith he) *shall eat this bread, or drink*

drink the Chalice of our Lord unworthily, he shall be guilty of the Body and Blood of Iesus Christ. By this disjunctive particle *Or*, S. Paul makes it evidently appear that there is no obligation to receive under both kinds, and that we may satisfie the precept in receiving under one kind alone.

This verity is confirmed by Iesus Christs example, who, after his Resurrection, joyning himself with two of his Disciples who went to Emmaus gave them the communion under the species of bread alone, as it is verified in S. Luke c. 24. v. 30. *They knew Iesus Christ in the breaking of bread*, that is, according to S. Hierom, S. Augustin, Theophylact and Calvin himself, in the administration of the holy Eucharist.

Again, we read that this custom of Communicating under one kind alone, was also practised by the Apostles; for it is written that the three thousand who had been baptised, *were persevering in the doctrine of of the Apostles, and in the communication of the breaking of bread.* Act. 2. that is, according to the Glosse of the Geneva Bible, in the blessed Sacrament of the Supper.

Q. *In what manner have the faithfull communicated*

municated ever ſince the Apoſtles time till now?

A. They have for the moſt part communicated under one kind alone, witneſſe Tertullian l. 2. *ad uxorem*, S. Cyprian, S. Baſil the great, and ſeverall others: and ſometimes they communicated under both kinds, as in the time of S. Leo the Pope, who ordained that the people ſhould alſo communicate in the Chalice, that the Manichæans might be known, who had an abhorrence of wine, ſaying it was a bad creature and a work of the devill. Now, theſe Heretics being, within a short time after, diſcovered and diſperſed, the communicating under one kind alone began again, and hath alway laſted from that time unto this very day.

Q. *How will you now prove by the teſtimony of our Adverſaries that it is lawfull to receive under one kind alone?*

A. Luther acknowledgeth as much, l. de Capt. Bab. tom. 2. and ſaith in expreſſe terms that Ieſus Chriſt did not command that we ſhould make uſe of both kinds in the communion. And as for the Calviniſts, it is true that heretofore their firſt Miniſters did maintain the commu-

nion

nion under both kinds upon ſo abſolute a neceſſity, that they condemned the abatement of the Cup, as the moſt abominable point; inſomuch that ſuch a kind of error was the moſt uſuall ground of their diſputes amongſt company: but bleſſed be God, who hath diſſipated their ignorance, and who by a contradictory propoſition makes them now confeſſe three things.

1. That the Communion under one kind alone is a practice that ought to be tolerated, becauſe they tolerate it in the Lutherans, who hold it for indifferent, and no command of holy Scripture.

2. That it is a thing of little or no conſequence, this is atteſted by the Sieur Daillé in his Apology, c. 7. pag. 40. as alſo by the Sieur Drelincourt in his falſe Paſtor, pag. 139.

3. That the Miniſters ought not to force any one to communicate under both kinds; this is a tenet of their Eccleſiaſticall diſcipline, which is of ſo great authority vvith them, that it is forbidden any vvay to queſtion it, under pain of being cut off from the Church: See therefore vvhat is there ſaid, c. 22. art. 7. *The bread of the Supper is to be adminiſtred unto them that cannot*

not drink wine, making proteſtation that it is not out of contempt. Such kind of perſons (addeth the Nationall Synod of Charenton) *ſhall approach the Cup with their mouth and ſhall touch it with their lip.*

Whence it manifeſtly enſueth that the participation and uſage of the Cup is not of the eſſence of the Sacrament of the Supper, and is in no manner neceſſary to ſalvation: for even as if Baptiſm could be conferred vvithout the element of vvater, one might eaſily conclude that vvater vvould not be eſſentially requiſite to the adminiſtration of ſuch a Sacrament: ſo likevviſe ſince all the Miniſters do declare that the Communion may be validly given under the ſpecies of bread alone, eſpecially unto thoſe that have an averſion to vvine, vvhich nevertheleſſe might be as eaſily overcome as the diſtaſt of a potion: Muſt not they hereby acknovvledge that the uſe of the Cup vvill not be neceſſary to the participation of the Supper, and that the Church may lay it aſide vvith more reaſon, upon public accounts, and of greater concernment: and thus the laying it aſide can be no let to them from returning into the Roman Church.

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ENTERTAINMENT XVI.

QUEST. *What think you of the invocation of the Saints that are in Heaven, may one pray to them?*

ANS. YES, we may pray to them as to the friends of God; for although we believe in the Roman Church, that there is but one God, who is infinitly, and above all cogitation able, to deliver us himself alone; without the help of any whosoever, from all our calamities, and to afford us all manner of helps, yet we say for all this, that as in naturall things he very rarely doth any thing of himself alone; so observing the like order in matters of Religion, he is willing we should recurre to the prayers of the Saints and make our applications to them as his friends, and the mediators of intercession, that we might, through this mediation, obtain those favors we stand in need of.

Q. *Whereon is this doctrine of the Catholic Church founded?*

A. On

A. On the word of God, the authority of the holy Fathers and ſacred Councels, and many ſtrong reaſons.

Firſt, as to Gods word, it is written Gen. 20. 7. that Abimelech having taken away Abrahams wife, and God having therefore condemned him to death, he ſaid unto him: *Now therefore reſtore unto the man his wife: For he is a Prophet, and he ſhall pray for thee and thou ſhalt live.* God would then that Abraham ſhould be Abimelechs interceſſor for pardon by the means of his prayer. In the very ſame manner God being incenſed againſt Iobs three friends, for that they had not ſpoken rightly before him commanded them to apply themſelves to Iob that he might intercede for them. Go (ſaith he) *to my ſervant Iob, and offer for you an holocauſt, and my ſervant Iob ſhall pray for you, and I will receive his face, that your folly be not imputed to you, for you have not ſpoken before me right things, as my ſervant Iob.* c. ult. v. 8. It is apparant by theſe two examples that God doth grant us ſeverall favors through the mediation of his holy ſervants, and that he is pleaſed we ſhould apply our ſelves unto them, to be our Mediators of interceſſion; for al-

though

though he might have immediately pardoned Abimelech, and Iobs three friends, the ſin they had committed, he nevertheleſſe would not do it, but would make uſe of Iob, and of Abraham who were pleaſing to him.

Q. *Our Adverſaries will ſay that thoſe who were taken for Interceſſors were living, and thoſe to whom the Roman Church prayeth are dead.*

A. I anſwer in the firſt place that the holy Angels and holy men that be in heaven are not dead, but living, witneſſe Ieſus Chriſt in S. Matthew, c. 22. v. 32. *I am the God of Abraham, the God of Iſaac, and the God of Iacob, he is not the God of the dead, but of the living:* and their life being an happy and glorious life, it is more fit to render them capable of being Interceſſors, than is this mortall life we here lead in this world.

Secondly, I anſwer that if we do not offer any injury to God, by taking men that that live here upon earth for Interceſſors; why may we not in like manner take for the ſame purpoſe the holy Angels and bleſſed men in Heaven? if God is not offended that we recommend our ſelves to his

his ſervants whilſt they are here upon earth, why should he be offended when we make our addreſſes unto them to the ſame end, now they enjoy his glory in Heaven? in a word if one of the pretended reformed religion; lying ſick in bed, and being viſited by his Miniſter, may ſay to him without any offence to Ieſus Chriſt, Good Mr. Parſon pray to God for me, that he would be pleaſed to eaſe me in my pain; why might not a Catholic that is affliicted with ſome diſeaſe, pray in the like manner to the Bleſſed Virgin and ſay to her, Holy Virgin, pray to God for me, that I may receive comfort in my pain. If Ieſus Chriſt is not offended at the prayer made to this Miniſter (who poſſibly may be a bad man) why should he be offended at the ſame prayer made to his moſt bleſſed Mother? a man muſt be brainſick, and out of his right ſenſes, to fancy and believe ſo ſtrange an abſurdity.

Q. *Have you any examples in holy writ of this invocation of Saints?*

A. Yes, Gen. 48. 16. where it is written that Iacob lying upon his death-bed prayed his Angel Guardian to bleſſe Ioſephs children: *The Angel* (ſaith he) *which hath*

hath delivered me from all evill, blesse these children, and let my name and the name of my Fathers Abraham and Isaac be invocated over them, as much as to say, I pray my Good Angel Guardian, to blesse these children, and when that I am dead, let me be invocated in their behalf, as also my Father Isaac, and my Grandfather Abraham, that when God shall be incensed against them, for their sins and crimes, we may be as their Mediators for pardon. Which hath been since put in practice by severall Prophets, as you will find in Exodus, c. 32. where when Moses went about to appease Gods fury, for that his people had adored the golden Calf, he prayed unto him in the behalf of that unhappy people, and took Abraham, Isaac, and Iacob for Mediators for pardon; and invocated their names over those people; In Daniel likewise, c. 3. v. 35. The Hebrew children that were cast into the furnace of Babylon by Nabuchodonosors command, prayed in this manner, *Take not away from us, O Lord, thy mercy, for Abraham thy beloved, and Isaac thy servants, and Iacob thy holy ones sake.* In this sort they pray to God, and that they may obtain their request with more facility,

facility, they interpose Abraham, Isaac, and Iacob as Mediators. It is evident then by all these authorities, that it is lawfull (we do not say commanded) to take Angels and deceased holy men for Intercessors.

Q. *Can you not bring some proof hereof out of the new Testament?*

A. Yes, out of the Apocalypse, c. 5. v. 8. where it is written (even according to our Adversaries translation) *that the four and twenty Seniors fell before the Lamb, having every one harps, and golden viols full of odors, which are the prayers of the Saints.* Now, what could these prayers of the Saints be, but the prayers of the faithfull, which these same Saints offer up to God? for these Saints being in full happinesse, pray not for themselves; they do then offer up the prayers of others, and therefore they are Intercessors. In case a man should ask these Ministers who abuse the world, whence they have their priviledge of celebrating the Lords Supper in the morning, when as Iesus Christ did it at night; and why they are not permitted to keep the Saturday, as God commanded? I do not believe they could

could ground this permiſſion, upon ſo many authorities of Gods word, as we ground the permiſſion we have of praying to Angels and deceaſed holy perſons, to pray for us.

ENTERTAINMENT XVII.

QVEST. *Do the ancient Fathers and ſacred Councels allow alſo of praying to Saints?*

ANS. THey do not only allow of it, but moreover practiſed the ſame themſelves, as I will make it appear to you by the very words of our Adverſaries themſelves, who after they have ſaid, that *the Paſtors of the primitive Church till Conſtantine the Emperor, were replenished with all manner of piety, and learning, declaring the will of God to men without any diſſimulation*, do alſo acknowledge and confeſſe that the firſt Paſtors declared unto us, that praying to Saints was pleaſing to God, and that they were the firſt that prayed to them. Lo here what the Centuriators of Magdeburg ſay,

We

We have in the second age, an example of praying to Saints in S. Irenaus, l. 5. Even as Eve was seduced to fly from God, so the Blessed Virgin was raised up by God to be our Advocate. Cent. 2. tom. 1. p. 63.

S. Athanasius furnisheth us with an example of praying to the Blessed Virgin: It is to you we have recourse, O holy Virgin, hearken to our prayers, O Mother of God pray for us. Cent. 4. c. 4. tom. 2.

We have again most evident testimonies of praying to Saints in Origens time, and in his writings, as on the second book of Iob, *O beate Iob ora pro nobis miseris.* O blessed Iob pray for us that are plunged in the miseries of this life.

Moreover, our Adversaries in their Confession, art. 6. do allow of the doctrine of the first four Councels; because (saith Calvin l. 4. Inst. c. 9.) they contain nothing but a pure interpretation of the Scripture. Now two of these four Councels witnesse, that the Fathers who were there present, prayed to Saints deceased: *We put in the number of Martyrs* (say the Fathers of the Councel of Chalcedon) *the most holy Proterius, and we beseech God to be propitious to us through his prayers.*

ers. So likewiſe the Fathers of the Councell of Epheſus ſpeak after this manner in the firſt Action. *Hail, O moſt Holy Trinity, Who haſt called us together in a Church of S. Mary: Hail Mary Mother of God, venerable treaſure of the world:* Whereupon (ſaith Luther) I maintain that we muſt have recourſe to the prayers of the Saints deceaſed: as may be read in Iob, c. 5. Geneſis, c. 48. v. 16.

Now after all theſe authorities which make for the praying to Saints, conſider, I pray, whether the firſt Miniſters have not moſt horribly abuſed the poor people, cauſing this praying to Saints to paſſe in their 24. Art. for an invention of the Devil; for if it were ſo, it would neceſſarily follow that Gods word, and the writings of the holy Fathers muſt have been the Devils ſtorehouſe; God preſerve us from having ſuch execrable thoughts.

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ENTERTAINMENT XVIII.

QVEST. *You have sufficiently proved out of holy Writ, and the ancient Fathers, that we may pray to Saints, pray prove this truth by reason.*

ANS. I Am very willing to satisfie you herein. First of all, it is most certain (as the Ministers themselves confesse) that the office of the Blessed in Heaven is to pray for us: *We honor the Saints* (saith Perry Minister of Metz) *we believe they pray to God for us.*

The Saints (saith Du Moulin) *pray for us, which is no point of Controversy. There is no question* (according to the Confession of Saxony) *but the Saints pray for the Church.* Now the Saints in praying for us do a deed of charity which is pleasing to God, it is then lawfull for us to desire them to persevere in such a deed: for as in the assurance we have that they praise God everlastingly; it is lawfull for us to excite them to continue such divine praises,

saying

saying to them: *Laudate Dominum de cœlis, Praise ye our Lord from the Heavens;* so being as certain that they pray to God for us, why may we not without sin, beg them to proceed with their Interceſſions, & ſay to them; *Omnes Sancti & Sanctæ Dei intercedite pro nobis.*

Secondly, it is an Article of Faith, to believe the communion of Saints, it is the ninth Article of the Apoſtles Creed, we muſt then believe that there is a Communion between all the Saints, as well between them that are in Heaven as between them that are upon earth; for they all together make but one Church and one Body, ſince they are under one Head, which is Ieſus Chriſt. And even as all the Members of a Body being united together by the means of the Soul, have ſuch a communication with one another; that when one part of the body ſtandeth in need of any thing, all the other give help to it: So the Apoſtles having taught us, that there is a communion between all the Saints in generall, we muſt conclude, that there is a reciprocall communication between the Saints in Heaven, and the Saints in this world; and between the Saints in this

world and the Saints in Heaven. Now the Saints in Heaven have no farther communication with us, by participation of the Sacraments, nor in meeting together with us to hear Gods word: this communication then with one another, cannot be but by the means of our praying to them, to intercede for us, and they reciprocally obtaining from God, what we ſtand in need of.

In the third place, the four Miniſters abovementioned do grant that one may hold a doctrine, which doth neither derogate from Gods honor, nor from piety; nor from mans ſalvation: But praying to and invocating of Saints do not cauſe any of theſe diſorders.

In the firſt place, as to what concerns Gods honor, there is no one but will ſay that it is no more injured, in ſaying to the Mother of God; *Holy Virgin pray for me*, than it would be in ſaying as much to a Blaſphemer, or ſome infamous adulterer, as it is often practiſed by our pretended reformed: for they have amongſt them many Miniſters that are infamous Renegadoes, to whom they make no ſcruple to ſay, *Mr. Miniſter pray for me*; Now if by this

this recourſe they do not believe that they at all wound Gods honor, nor injure Ieſus Chriſt, it enſueth that a Catholic will neither wound Gods honor, nor injure Ieſus Chriſt, when he ſhall pray in the like manner to the bleſſed Virgin, ſaying to her, *Holy Virgin pray for me.*

Secondly, it cannot be ſaid, that this manner of recurring to the Bleſſed Virgin, and to the glorious Saints in Heaven, doth offend piety or is contrary to ſalvation: for who can believe that a Chriſtian ſhall be damned for having ſaid to Ieſus Chriſts Mother, *Holy Virgin, Mother of my ſweet and moſt amiable Saviour, pray for me poor ſinner.* Our ſalvation cannot be endangered but by ſin; now what ſin can any one commit by ſolliciting a Saint to continue thoſe prayers, which the Miniſters acknowledge they already of charity make? Seeing then that theſe kind of applications to the bleſſed Saints, do no way entrench upon Gods honor, nor upon piety, nor on the ſalvation of men: let us conclude that they may be practiſed with all imaginable innocency, and that they can be no hindrance to the Miniſters and their auditors from coming into the Roman Church.

ENTERTAINMENT XIX.

QVEST. *These Gentlemen object severall things against praying to Saints.*

ANS. YOV must not wonder thereat; becauſe there is no one truth in the Chriſtian Religion ſo well confirmed but may be contradicted. There have been ſome that have invented ſome poor reaſons to exterminate, if poſſible, the myſteries of the Trinity. Incarnation; Reſurrection of our Bodies, and even the truth of the exiſtence of one God, it is no ſtrange thing then if there be ſome that make it their buſineſſe to overthrow the truth of Chriſtians praying to the holy Angels, and Saints deceaſed. but as Ieſus Chriſts invincible Church had ever the better of the ancient Heretics, ſo she will ſtill remain victorious over them that impugn the verity of Chriſtians praying to Saints by ruining their oppoſitions.

Q. *They ſay that praying to Saints teſtifieth a diffidence in God.*

A. Saint

A. S. Paul then shewed a diffidence in God, when he applied himself to the Romans, desiring them to pray for him in this manner, c. 15. v. 30. *I beseech you therefore Brethren by our Lord Iesus Christ, and by the charity of the holy Ghost, that you help me in your prayers for me to God.* And they themselves do then declare a diffidence in our Lord when they recommend themselves to one anothers prayers. If they say that what they do is not out of diffidence, but out of hopes of being sooner heard, because the prayers of many are more efficacious with God, than the prayers of one particular person; We say the same also, for when we pray to Saints, it is not that we any way doubt Gods goodnesse and mercy; but because we believe that the Saints being Gods friends, and joyning their prayers with ours, we may with more facility obtain the grant of what we stand in need of: for it is certain that God doth sooner give an ear to the prayers of his beloved servants, than to those of sinners.

Q. *They tell us again that we have but one only Mediator and Advocate, which is Iesus Christ, Mediator between God and men,*

and therefore the Saints are not our Intercessors.

A. My first answer is that this word *only* is not expressed in holy Writ, for it is neither in the Originall, nor in the first versions printed till the year 1570. therefore the Ministers who falsified Gods vvord, have added it. Secondly, although Iesus Christ said in S. Matthevv, c. 23. that there is but one Master and one Father, yet for all this our Adversaries call those that begat them Fathers, and those that teach them Masters; they go therefore against Scripture: in case they say that they call their progenitors, Fathers, after another manner than they do God, and their Doctors likevvise Masters in another sence and meaning, as Master Iohn Calvin, and Master Theodore Beza, vvhich is the title given them in the prefaces of their reformed Bibles; the same vve vvill say of Saints, that vve do not call them Mediators after the same manner vve do Christ Iesus. Thirdly, vvhen S. Paul saith that vve have but one Mediator, he interpreteth his meaning, viz. 1. Tim. 2. 5. 6. *There is* (saith he) *but one Mediator, who gave himself a redemption for all;* vvhich

which is true, for none but Ieſus Chriſt redeemed us with the price of his precious Blood, and ſo he is the only Mediator of redemption, but not of interceſſion; for the Saints are alſo Mediators of interceſſion, as S. Paul verifieth Gal. 3. 20. where he formally ſaith that Moſes was the Children of Iſraels Mediator to God. Farthermore the Miniſters confeſſe that it is the Saints office in heaven to pray for us; and by conſequence they confeſſe them to be our Mediators of interceſſion.

Q. *Theſe Gentlemen farther object againſt us theſe words of our Lord, Come ye to me all that labor, and are burdened, and I will refreſh you.* Mat. 11. 28.

A. Indeed Ieſus Chriſt ſaid ſo, and we go every day unto him in prayer; but he hinders us not from going to the Saints to beg them to intercede for us, that our prayers may be more efficaciouſly heard through their interceſſion, on the contrary he hearkned to the Cananean that made her addreſſes to the Apoſtles.

In the ſecond place, this conſequence from our Lords words doth plainly ſhew their ignorance: for if they conclude thence that in all our neceſſities we ought

to have recourſe to God alone, and none elſe; a ſick perſon would be condemned that ſhould ask a Phyſicians help for his cure; in like manner S. Paul would be condemned who addreſſed himſelf to the Romans, beging the aſſiſtance of their prayers, *Rom.* 15. Finally our Adverſaries would themſelves be condemned when they deſire one anothers prayers in their neceſſities, becauſe Ieſus Chriſt ſaid, *Come ye to me all that labor, and are burdened, and I will refresh you.* If they are not ſo very ignorant, as not to diſcover the falſities of theſe conſequences, let them then confeſs that we go not againſt our Lords intention by having recourſe to the prayers of thoſe Saints that enjoy his glory in Heaven, and let not the forementioned paſſage, *Come ye to me all that labor, and are burdened, and I will refresh you*, be any let to us from begging their ſuffrages, no more than from begging the ſuffrages of thoſe that be here upon earth.

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ENTERTAINMENT. XX.

QVEST. *Theſe Blades will not yield yet, they ſay that we may pray to them that are on earth; but it is not ſo with the deceaſed Saints becauſe they do not hear our prayers.*

ANS. THis anſwer is moſt falſe and impertinent; impertinent, in that both the *Theſis* and *Medium* are changed, the queſtion not being, whether the Saints that are bleſſed hear our prayers or not, but whether we may beg their ſuffrages, without derogating from the honor of Ieſus Chriſt. This reply is alſo falſe and injurious to the Saints which reign in Heaven; for holy Writ will make it clear to you that the Saints in Heaven hear our prayers, and know our wants.

Firſt, as to the holy Angels, it is clearly ſeen in Tobit, c. 12. v. 10, where Raphael the Angel ſaith to Tobit; *When thou prayedſt, thou, and thy Wife, I offered thy prayers unto God.* And if it be urged that this Book is not Canonicall, it will not avail

vail any thing towards the abating the force of this paſſage, for beſides that we ought rather to believe the Church and the ancient Fathers who hold it for Canonicall, than the petty Miniſters of our Age: See yet other proofs of Scripture which confirm this verity.

In S. Luke c. 1. v. 11. an Angel appeared to Zachary, who was S. Iohn Baptiſts Father, and very deſirous to have children, and ſaid to him, *Thy prayer is heard, and thy wife Elizabeth ſhall bear thee a Son, and thou ſhalt call his name Iohn.* This Angell knew very well that Zachary was childeſſe, and that he had begged one, and that God had heard his prayer: the Angels then have a knowledge of our neceſſities and prayers.

Moreover, Act. 10, 4. An Angel ſpeaking to Cornelius ſaith unto him: *Thy prayers and thy Alms are aſcended for a memoriall before God.* Theſe authorities joyned with the teſtimony of the Son of God, who aſſures us, Luk. 15. that there will be joy in Heaven among the Angels for the converſion of a ſinner, evidently ſhew that theſe bleſſed Spirits underſtand our prayers, and that they have knowledge of many

ny things that we do, even of the conversion of ſinners, although it often be but interior.

Secondly, as to the Saints deceaſed, it is certain that they know alſo many of our neceſſities, and that they underſtand our prayers; ſince as our Lord ſaith, Mat. 22. *They are as the Angels*, and beſides the Saints in Heaven are not meaner in their condition, than when they were upon earth. Now the Scripture teacheth us that many holy Prophets being upon earth, knew and foretold many things to come, and had knowledge of what was done in their abſence; as it is obſerved of the Prophet Elizeus who knew how his ſervant Giezi carried himſelf toward the Prince Naaman, though he were far from them: if then the Saints, whilſt they were yet mortall, vvere thus knovving, it ſtands vvith more reaſon that they may be ſo in Heaven, vvhere they are more illuminated and knovv things vvith a far greater perfection than they did here belovv. *Quid eſt quod non vident, qui videntem omnia vident?* ſaith S. Gregory the great, l. 4. Dial. What is there that the bleſſed Spirits do not ſee, vvho ſee God clearly, and con-

contemplate themſelves inceſſantly in the beauteous increated mirror of his divine eſſence, where they ſee and make a diſcovery of all things.

Finally, that the Saints departed have knowledge of many things, that are done here below, and that they underſtand our prayers, we have an evident proof in the 28. Chapter of the firſt book of Kings, or of Samuel, as our Adverſaries Bibles have it, where it is ſaid that the Prophet Samuel being deceaſed, plainly heard the prayers made to him by the Pythoniſſa at the inſtance of King Saul, unto whom he ſpake and propheſied what ſhould befall him. To ſay that it was not Samuels ſoul, but a Devil transformed into the likeneſſe of this Prophet, is to contradict the Scripture, which in two ſeverall places, to wit, in the abovecited place and in Eccleſiaſticus, c. 46. ſaith in formall terms that it was Samuel that appeared to Saul, but ſuppoſe that it was not Samuel but a Devil, the difficulty would not be cleared; for if the Devils know and hear thoſe prayers, which in a ſacrilegious way of recourſe are made to them: is it not more conſonant to reaſon that the Saints in heaven ſhould know

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and hear them? unleſſe our Adverſaries are willing to oblige the Devils more than the Saints, and to attribute more power unto them than to Gods friends, which would be a very great impiety.

Now we muſt inferre from all aboveſaid that ſince the holy Angels and bleſſed men, who are Gods friends, do know many of our neceſſities and when we pray to them, ſince likewiſe they have charity for us, and God is not diſpleaſed that we ſhould take his friends for Interceſſors, it is with juſt reaſon the Church teacheth that we may invocate them, and pray them to intercede for us; and our Adverſaries who impugn this invocation, ſaying blaſphemouſly in their 24. Article that it is an invention come forth of Satans shop; make it appear that they are meer Heretics; for they contradict Gods word, the practiſe of the Patriarchs and Prophets, the doctrine of the ancient Fathers and ſacred Councels, briefly they go againſt common ſenſe and naturall reaſon, and injure the Saints in a very high manner, and conſequently Ieſus Chriſt who receiveth all the abuſes done to his ſervants; as he himſelf tels us in S. Luke, c. 10. v. 16. *Qui vos ſpernit, me ſpernit.*

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ENTERTAINMENT XXI.

QVEST. *Is there any superstition in reverencing the relicks of Saints?*

ANS. NO, but rather a kind of an ancient Religion and piety, for Exod. 13. 19. it is written that when Moses went out of Egypt he carried away with him Iosephs Relicks, according as the Patriarch in his life had commanded his children: Gen. 50. And King Iosias after he had pulled down the Idols with their temples and consumed to Ashes the bones of the false Prophets reserved the Relicks of an holy Prophet found out in that same place. 4. Reg. 23. 18.

Q. *Why ought one to set such a value on the bones, ashes, and Relicks of Saints?*

A. Because they are the remains of such as are praise-worthy for their sanctity, and because they have in some manner cooperated to such a kind of sanctity; besides that God will raise again and enliven the bones and ashes of the Saints, and that he work-

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eth great miracles through theſe precious pledges which are remaining to us for our conſolation.

Q. *What are theſe great miracles?*

A. You may read of ſome, 4. Reg. 13. 21. viz. how that ſome men having flung a dead body into Elizeus Sepulchre, this dead body roſe up as ſoon as ever it had but touched the bones of this holy Prophet. S. Ambroſe in his diſcourſe of S. Gervaſius and S. Protaſius ſaith, that by the means of their Relicks a certain man recovered his ſight. S. Auguſtin l. 22. de Civit. Dei, aſſerts, that many diſeaſed perſons were cured in his preſence by touching S. Stephens Relicks which were in his Church. Whereat we ought not to be aſtonished, ſince the handkerchiefs wherewith the firſt Chriſtians had touched the body of S. Paul being carried to the ſick, and poſſeſſed, they were immediately cured of their diſeaſes, and the evill Spirits went out of their bodies, as we read, Act. 19. Now all theſe great miracles and prodigies make it evident that one ought to prize the Relics of Saints, and that the veneration of them is a piety and devotion well pleaſing to God, and that there is no

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ſuperſtition nor Idolatry therein (as our Adverſaries very falſly ſay) for if there were any, one should ſay that Moſes and the primitive Chriſtians were Idolaters; and S. Paul would have been very wicked for ſuffering in them an act of Idolatry and Superſtition vvithout rebuking them, and God himſelf vvould have done amiſſe in approving by miracle an evil action, for miracles are vvorks of his omnipotency, vvereby he gives teſtimony to the truth.

Q. *Why are Saints Relicks carried in Proceſſion?*

A. To obtain ſome bleſſing from God: and the Miniſters are in this point very vvicked, for they make the people, vvhom they abuſe, believe that it is a ſuperſtition, vvhich is moſt falſe, conſidering vve read the contrary in the ſixth of Ioshua: vvhere it is ſaid that the Children of Iſrael made a proceſſion round about the vvalls of Iericho, carrying the Ark of the Covenant, vvhich vvas but a vvooden coffer, vvherein vvere the tables of the Lavv, Moſes his rod, and ſome Manna: and God did authoriſe this devotion by the miraculous falling dovvn of the vvalls of the Tovvn, vvhich vvas aftervvards taken by Gods people. Novv tell me vvhether the Miniſters are

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not Impoſtors, to make an action of piety and approved of by God himſelf by ſo wonderfull a miracle to paſſe for a ſuperſtition.

ENTERTAINMENT XXII.

QVEST. *What is a Chriſtian to believe concerning Images?*

ANS. THat is good to have and keep the Images of Ieſus Chriſt, of the Virgin Mary, as alſo of other Saints; and that due honor and reverence is to be rendred to them.

Q. *Doth not God then prohibit the making of Images?*

A. No, he only prohibits the making of Idols to adore them; for the Original of Gods word which is Hebrew, according to the verſion of the ſeventy Interpreters, beareth theſe words, Exod. 20. *Thou ſhalt not make unto thee any graven Idol to adore the ſame.* Our Adverſaries Bibles printed an. 1544. have it thus: but finding ſince that this paſſage did not prove their error the;

they have falsified their Bibles, and have put in Image instead of Idol.

Q. *What difference make you betwixt an Image and an Idol?*

A. An Image is a representation of a reall thing, as are the Images of Iesus Christ and his Saints; and an Idol is a false resemblance, or rather, an Image wherein is falsly believed to be some divinity.

Q. *There are some among our pretended reformed that know not this difference, saying that an Idol and an Image are both one.*

A. It is no hard matter to convince them of this error by their very own tenets; for they go along with us and believe as well as we, that Idols have been for ever prohibited; now they grant, as it will appear hereafter, that Images are tolerable, and are not forbidden; therefore Images are in no manner Idols.

Our poor pretended reformed deceive themselves, by confounding the *Genus* with the *Species*, which is a remarkable fault amongst the learned. Indeed every Idol is an Image, but every Image is not an Idol, else one might say that man made according to Gods Image, were an Idol of the divinity, and that the everlasting word called

called by S. Paul, Heb. 1. 3. *The Image of his Fathers ſubſtance*, were his Idol, which doubtleſſe would be an impiety, wherefore we muſt conclude that Image and Idol are not both one.

Q. *Can you prove out of Scripture that God doth not forbid the making of Images?*

A. I can, viz. out of Exodus, 25. 18. where God himſelf commands Moſes to make ſome: *Thou ſhalt make* (ſaith he) *two golden Cherubins at the end of the Oracle.* Theſe Cherubins were images of Angels which God commanded to be put over the Oracle.

Secondly, Num. 21. it is ſaid that the Children of Iſrael being bitten with ſerpents in the deſert, God alſo commanded Moſes to make a ſerpent of Braſſe, to the end that if any of the Children of Iſrael were bitten, they might be healed by looking upon this Serpent, which was a figure of Ieſus Chriſt crucified.

Again in the third Book of the Kings (or to comply with our Adverſaries, the firſt) c. 6. v. 23. it is written that Solomon made within the Oracle two Cherubins of Olive tree, each ten cubits high, and put the Cherubins in the middle of the

the Temple, with many other Images and carved figures round about, and God approved of this by the ſanctification of the Temple. All theſe authorities clearly shew that Images are not forbidden, ſince God himſelf commanded ſome to be made, and approved of thoſe that were made by Solomon.

Q. *Did the ancient Fathers believe that one might make Images?*

A. Yes, as you will find in the Acts of the ſecond Councell of Nice (which was the ſeventh generall Councell) where the Fathers of this Councell after they had maturely conſidered both upon Gods word, and the miracles he wrought by the Images of Saints, determined that the uſe of them was lawfull, and that they, who brake and dishonored them, were Heretics.

The learned Tertullian who lived above 1400. years ago, sheweth that in his time the Church had this ſame belief: *for* (ſaith he) *they carved upon Chalices the Image of Ieſus Chriſt under the figure of the good Shepherd.*

Euſebius Cæſarienſis who aſſiſted at the firſt Councell of Nice, relates in the feventh

venth Book of his Eccleſiaſticall Hiſtory, that the woman of whom Saint Matthew ſpeaks in the ninth Chapter of his Goſpel, who had been cured of an iſſue of blood by touching the hem of our Lords garment; in acknowledging this favor, cauſed a brazen Image to be made, repreſenting Jeſus Chriſt, and God approving this devotion, made an unknown herb ſpring up, which grew under this Image, and being grown up as high as the hem of this brazen Image, had the vertue to cure the iſſue of blood, and this Author ſaith, that he himſelf did ſee this Image. It is apparant by all theſe authorities of theſe holy Fathers of the firſt Ages, that they had the ſame beliefs we have concerning Images, to wit, that the uſe of them is lawfull.

Q. *What ſay the pretended reformed?*

A. They agree to it (as is beforeſaid;) for in their Catechiſm, Dim. 23. the Miniſter asking the Child, *Doſt thou mean that all kind of Images are prohibited?* the Child anſwereth *No.*

I am not ſo ſcrupulous, ſaith Calvin, *to ſay that Images may not be tolerated.* And indeed, they tolerate them, firſt of all in their pre-

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tended refotmed Brethren of England and Germany, and unite themſelves with them, notwithſtanding they have erected them in their Churches and public places; witneſſe that ſtately Croſſe, which many of our dayes have ſeen ſtanding in London, with the pictures of the twelve Apoſtles about it.

2. They ſuffer them in their hangings, wherein are repreſented many figures of ſeverall perſons, as vvell holy as prophane.

3. They ſuffer them in their Geneva and Rochel Bibles, vvhich are for the moſt part filled vvith pictures.

Q. *In the mean time they blame us, and namely for that we make Images repreſenting God, whom, they ſay, it is impoſſible to repreſent.*

A. They cannot blame us herein, vvithout blaming Gods vvord and the ancient Fathers, and even their ovvn ſelves; ſince they confeſſe in their Catechiſm, that vve may have pictures, and tolerate them not only in them vvith vvhom they have united themſelves, as for example the Lutherans, but alſo in their hangings and in their Bibles. Novv as to Gods Image, it

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is true the Scripture ſaith that God cannot be repreſented, but that is meant as to his eſſence, vvhich is vvholly ſpirituall, and vve believe and confeſſe it vvith the Councell of Trent. As for the permiſſion vvhich the Church giveth to repreſent the divine perſons under the ſame forms they have appeared in, our Adverſaries cannot condemn it, unleſs they have a mind to condemn holy Writ, which is our Author for it, ſince its manner of expreſſing thoſe forms unto us, is not leſſe capable of making us apprehend the divinity in a vvay unvvorthy of its perfection, than the painting that doth repreſent them.

ENTERTAINMENT. XXIII.

QVEST. *Why doth the Church make uſe of Images?*

ANS. IT is to ſeverall good intents viz. to put us in mind of the Myſteries vvhich Ieſus Chriſt vvrought for our ſalvation, and of the ineffable love vvhich he expreſſed for us in all thoſe myſteries. Secondly,

condly to preſerve in us a remembrance of the Heroicall Actions of the Saints for Gods ſervice, and hereby to ſtir us up to the imitation of their vertues; vvhich makes St. Gregory the great to call Images, *The book of the ignorant*; for even as by reading the Bible, and other Books, wherein is related the Saints manner of living, we gain a knowledge of the ſacred Myſteries of our Redemption, and of the admirable vertues vvhich vvere practiſed by the Saints; ſo the more ignorant ſort of people by contemplating the Images of Ieſus Chriſt and his Saints, learn the Myſteries of Faith, and what were the glorious actions and vertues of the Saints; and thereby are inſtructed and moved to lead a good life.

Q. The uſe then of Images is no leſſe profitable to Chriſtians, than it is glorious to Ieſus Chriſt, and the Saints.

A. It is true; for the Images of our Lord, of the Bleſſed Virgin, and of the Saints, are ſo many patterns and moſt fitting motives to ſuch as behold them to encourage them to the ſtudy of vertue, and oftentimes a meer glance of the eye upon a Crucifix, upon a picture of our Lady, or upon ſome

ſome other picture of Ieſus Chriſts Saints or Martyrs doth overcome a vitious Soul with confuſion and ſhame, and maketh her feel an horror of her ſins; and in ſuch as make a profeſſion of vertue, Images ſtir up that fervor and deſire thereof which began by little and little to cool. It often hapneth (ſaith S. Iohn Damaſcen) that ſuch perſons who think upon nothing leſſe than our Lords paſſion, when they come to caſt an eye upon a Crucifix, they preſently feel ſome effects thereof, and begin to call to their remembrance what had been repreſented to the eyes of their body. Which S. Gregory Nyſſen confeſſeth that he had many times experimented in himſelf, and eſpecially when he beheld the picture of Abraham, making himſelf ready to ſacrifice his own ſon: for he could not (he ſaith) contemplate this object without ſhedding of tears for compaſſion.

Q. *Is it lawfull to reverence Images?*

A. You ought not in the leaſt to queſtion it, for if there be a civil honor due to the picture of a King, and if the Miniſters keep with reſpect the pictures of their Anceſtors, and hang them up in the moſt honorable places of their Parlors, why ſhould

not we have the freedom to do the ſame by the pictures of Ieſus Chriſt, of his Mother, and his Saints, ſince that the honor and reſpect which we yield to theſe Images is addreſſed to Ieſus Chriſt, the Virgin, and the Saints, and not to the Images.

Q. *The honor then which we yield to Images, is it not abſolute?*

A. No, it is only a relative honor: for we honor not the pictures becauſe they are pictures, but becauſe they repreſent ſuch and ſuch perſons, as the primitive Chriſtians did, and the Reverend Fathers of the ſecond Councell of Nice. *We honor* (ſay they) *the Images of Ieſus Chriſt, by tradition from the Apoſtles, determining our adorations to the things repreſented by the Images. We adore the ſign of the Croſſe which is a terror to the Devils, directing our adorations to him that was crucified for our ſakes.* Tom. 1. Conc. p. 6.

Q. *Can you prove by holy Writ, that it is lawfull to honor pictures?*

A. I can, for Num. 21. it is mentioned that all the Iſraelites who looked with reſpect upon the brazen Serpent which God commanded to be made, and which was a figure of Ieſus Chriſt crucified, were miraculouſly

culouſly healed of the bitings of the Serpents of the deſart, which is a moſt evident ſign that God was pleaſed with the honor rendred to this Image.

In the ſecond place, we read Ioſ. 6. that Ioshua the leader of Gods people honored the Ark of the Covenant, which was a repreſentation of God, which he cauſed to be carried ſeven dayes together in proceſſion round about the City of Iericho, and God likewiſe was pleaſed with this honor, for he miraculouſly threw down the Walls of this City.

It is farther written, Ioſ. 7. that this holy man Ioshua and all the Elders of Iſrael proſtrated themſelves for a whole day before this Ark to appeaſe, God who was incenſed at the ſin of Achan, and God approved likewiſe of this honor done to the Ark, which was the Image of himſelf: and on the other ſide we read of ſeverall caſtigations and punishments of ſudden death inflicted upon ſuch as did not pay fitting reſpect to this Ark: which maketh it apparant that it is not only lawfull, but moreover that there is an obligation of honoring the pictures of Ieſus Chriſt, the Virgin, and the Saints.

Q. *Doth not a man by kneeling before pictures adore them as God?*

A. In no wise; for if it were so, Ioshua, who was a great Saint, would have been an Idolater, which no Hugonot will dare to say, and God himself would be an Author of Idolatry since he himself commanded they should prostrate themselves before this Ark, which was his picture. *Adore* (saith he) *the footstool of his feet, because it is holy*, Ps. 98. 5. viz. before the Ark which was a figure of God, according to the very Margin of the Hugonots Bible.

Q. *Why do we not, in prostrating our selves before Images, adore them as God?*

A. Because the act of Adoration of *Latria*, which is a supreme worship belonging to God alone, consists not in the exterior reverence of the body, but in the interior act of the will and understanding, viz. in the belief and esteem a man hath interiorly of the Divinity, and infinite excellency of God: since then we acknowledge not in Images any divinity, or infinite excellency or vertue, we very well know that it is but wood, or painting, and consequently we are far from adoring them with a supreme worship, which belongeth to God alone.

Q. Now

Q. *Now and then there are ſome ſo ignorant as to believe there is ſome divinity in Images.*

A. The Church is no more anſwerable for theſe abuſes than she is for other ſins committed by Chriſtians; foraſmuch as she approveth not of them, but contrarily deteſteth and condemneth them. Moreover if one ſhould forbear reverencing and honoring Images in their kind becauſe of the abuſes which may be therein committed by ignorant people, one ought to abolish the holieſt things belonging to Chriſtianity; as amongſt others the moſt bleſſed Sacrament of the Euchariſt: becauſe (according to S. Paul) many abuſe it to their own condemnation. Thus you you ſee that it is not unlawfull to reverence Images becauſe of the abuſes of ſome particular perſons.

ENTERTAINMENT XXIV.

QVEST. *Have you yet any farther proofs that one ought to reverence Iesus Christs and the Saints Images?*

ANS. YES, and such as I have from our Adversaries themselves, who grant us more in this point than we require of them, and than is in any manner necessary towards the being a good Catholic.

Q. *Pray make that clearly out to me?*

A. Most willingly, you must understand in the first place that the Church finding the weaker sort of the pretended reformed to be scandalized at the word *adoration* and to *adore* Images, to comply with their weakness maketh no use thereof in the Councell of Trent, but only of the word to *reverence* Images, without determining whether such Reverence ought to be Religious, or meerly Civil, such as is rendred to the Princes of this world. Now the abovementioned foure Ministers of Cha-

Charenton in their Apology, c. 10. p. 77. go farther, for they teach that Saints may be adored, as alſo their pictures, but not with the adoration of *Latria*, which belongs only to God. Again in this ſame Apology, c. 12. p. 102. They ſay that they make no ſcruple to receive the Sacrament of the Lords Supper kneeling, whenſoever they communicate with their Brethren of England: *Thanks be to God* (ſay they) *we are not ſo ill taught as to make any ſcruple of receiving the Sacrament kneeling, our Brethren of England receive it in no other manner: and when we communicate with them, we make no difficulty to communicate after their manner: ſo that the kneeling at the Communion cannot be taken for any other than an adoration of Ieſus Chriſt in Heaven, and not of the Bread of the Supper.*

I hope theſe Gentlemen will give us leave to argue after their manner. God be thanked, we make no difficulty to kneel down before the Croſſe and pictures. So that the kneeling before them, cannot be taken but for an adoration of Ieſus Chriſt in Heaven, and not of the pictures, unleſſe it be in an inferior way of adoration, whereon they have concluded here above:

Which Iohn Hus one of their pretended Patriarchs explicateth exceedingly well.

Even as the ancient Fathers (saith this great Hugonot) *adored Iesus Christ in his sign, so we adore the same Iesus Christ in the sign, and not the sign, and if the Church uttereth before a Crucifix*; Ave Rex noster, *or* Tuam Crucem adoramus, *she adoreth not the picture, but Iesus Christ crucified on his Crosse.*

Let our pretended but satisfie themselves to yield such like honor to Images, and we vvill release them of their obligations in this point; for vve honor Images but vvith these respective adorations to the persons vvhom they represent, and vvhich are far inferior to those of *Latria*, vvhich belong to none but God. We yield no other respect to pictures than is allovved of by the Ministers, Daillé, Maistrezat, and du Moulin, and vvhich they say may lavvfully be rendered to many Creatures, as, to persons, Priests, Chalices, holy Books and instruments of Religion, vvhich by every one of them are termed venerable.

We honor pictures in no other manner than their good Brethren the Lutherans honor them, and prostrate themselves before

fore them. And therefore we will conclude not only that this kind of reverencing Images can be no hinderance to theſe Gentlemen from returning into the boſom of the Roman Church: but alſo that they will repent from the bottom of their hearts, that they have broken and dragged them in the dirt: eſpecially when Du Moulin warneth them, that the dishonor to them fals upon Ieſus Chriſt.

Even (ſaith he) *as to trample under foot the Kings picture, is to injure the King and not the wax*: In like manner to uſe the King of Kings picture unworthily, ſuch as are Croſſes and Crucifixes, will be a deſpiſing of Ieſus Chriſt, and to honor them, will be to honor their Prototype. In his Bucker, Sect. CLXX. p. 609.

ENTERTAINMENT. XXIII.

QVEST. *Is there any Purgatory?*

ANS. THE holy Scripture and the Fathers aſſure us thereof, teaching that after this life there is a third place,

place, which is neither Paradiſe nor Hell, which the Church calleh Purgatory, becauſe the Souls which are therein detained are purged by fire.

Q. *Tell me a little what it is that we ought to believe concerning Purgatory?*

A. Firſt, we ought to believe that the blood which Ieſus Chriſt ſhed upon the Croſſe, and the ſufferings he underwent in ſo cruell a punishment, cleanſe us from our ſins, and conſequently that this blood and theſe ſuffierings are our true and principall Purgatory and all that which is Purgatory as well in this world as in the other, is not Purgatory but by vertue of this blood, and theſe ſufferings.

2. We ought to believe, that there remains ſome of this blood and of theſe ſufferings of Ieſus Chriſt, and of this principall Purgatory, to the end we may be efficaciouſly purged. But that which can remain, is no other thing but the application which is made by Faith, by the Sacraments, good works, and afflictions which we endure for the love of God, and all theſe things are called Purgatories by Analogy to the blood and ſufferings of Ieſus Chriſt, becauſe they receive the ver-

tue

tue they have to purge from this blood, and theſe ſufferings. So that there are many ſorts of theſe ſecond Purgatories applicative of the vertue of Ieſus Chriſts blood.

3. We ought to believe that there are three ſorts of Chriſtians; ſome are ſtark naught, and dying in mortal ſin, and finall impenitence, go not at all to Purgatory, but deſcend ſtrait into Hell, as well as thoſe that dye out of the Church. Others are very good, and crowning their holy life with a moſt happy end, giving the marks of a great love to God, in ſuffering patiently the dolors of their diſeaſe, which ſerve to purge them from humane frailties, dying in this eſtate they go ſtrait to Paradiſe. There are ſome others who are not ſo good as theſe, that ſuffer themſelves to fall into a number of veniall ſins, and ſometimes alſo into mortall ones, but they raiſe themſelves again by Penance: Now theſe coming to dye before they have expiated the pain due to their mortal ſins, the guilt whereof is pardoned, or coming to dye with many veniall ſins, for which they have not done penance, being ſurprized with ſome apoplexy, or other malady

malady which took from them the means to demand pardon of God for theſe light faults, we believe that they do not go to Hell, becauſe they are in grace, nor yet ſtrait to Paradiſe, becauſe no unclean thing can enter there, but to Purgatory for ſome time, to the end they may be purified by the moſt dolorous pains that they there ſuffer, and the prayers which are made for them as they ought, during that time ſerve to comfort them.

Q. *Did our Adverſaries well conſider this doctrine ſo explicated, I believe they would not have any difficulty to ſubmit to the belief of the Church touching Purgatory.*

A. I believe ſo too; for whoſoever being of a ſound and ſetled judgment ſhall well examine this doctrine, will not find any thing therein contrary to reaſon, or which is not very pious, and very holy, yea, very conform to the juſtice of God, which being alwayes found, as ſaith the Royall Prophet, in the ſweetneſſe of his mercy, requireth that the moſt minute ſins and faults of his Elect, which have not been punished in this world, be chaſtized in the other.

Q. *This belief of Purgatory appears ſo juſt, that*

that although (which is impoſſible) we ſhould be deceived therein, methinks this error would not be any way criminall.

A. It is true; for wherein ſhould we offend? we believe that we ought to be pure, and to have no ſpot of ſin for to enter into Heaven, this is what S. Iohn teacheth us, Apoc. 21. 27. ſaying, *that not any polluted thing ſhall enter into this holy City* and therefore we do not any ill to believe this. Secondly, we believe that thoſe who dye before they have done due penance in this world for their ſins, do it in the other, as thoſe who depart this life in the grace of God, but charged with ſome little debt or veniall ſin: we do not yet offend in believing this, for this is a conſequence of that which S. Iohn ſaith, to wit, that not any polluted thing enters into the Kingdom of Heaven, and of what our Lord ſaith in S. Matthew, c. 12. v. 36. *That we ſhall render an account in the day of judgment for every idle word.* In purſuit now of theſe two principles that we believe (viz. that we muſt be pure for to enter into Heaven, and that thoſe who have not done due penance for their ſins in this life, do it in the other by the pains which they ſuffer) we make

make prayers, give alms, and do other good works to their intention, for to encline the divine mercy towards them, and to impetrate for them by the merits of Iesus Christ the pardon of some faults which have not been pardoned nor purified in this world, but no person, unlesse he be possessed with a spirit of madnesse, can say yet that there is any evill in this, since these works are the effects of that charity, wherein (saith S. Paul) consists the whole perfection of Christianity; therefore it is that we ought to conclude, that although (which is impossible) there should be no Purgatory, yet our error would not be in any sort criminall.

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ENTERTAINMENT XXVI.

QVEST. *Beſides what you have already ſaid, which is more than ſufficient to cauſe us to believe Purgatory, have you not yet ſome other proofs of Scripture?*

ANS. YES, in very great number; firſt in S. Matthevv, c. 5. v. 26. 27. Our Lord ſpeaking of a Chriſtian dying charged vvith the debt of ſome veniall ſin or temporall pain, vvhich he hath not paid by penance in this vvorld, ſaith: *That he ſhall be caſt into priſon, from vvhence he ſhall not go out, till he hath repaid the laſt farthing:* Now from this authority neceſſarily followeth the verity of Purgatory; for this priſon not being the Hell of the reprobate, from vvhence there is never any going forth, nor Paradiſe, vvhereinto not any polluted thing can enter, there muſt be a third place different from the tvvo others, vvhich the Church calleth Purgatory. S. Cyprian in his Epiſtles, l. 4. ep. 2. uſeth this above-cited authority,

for

for to confirm this ſame verity, and to ſhew that when Chriſtians dye before they have accomplished their Penance, they do not go ſo ſoon to Heaven, as thoſe do who have not failed.

Secondly, it is written in the 12. of St. Matthew, v. 32. that, *Whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but he that ſhall ſpeak againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in that which is to come:* By theſe words our Lord teacheth us, that there are ſome ſins, which are pardoned in this world, and when they are not pardoned in this world; they may be pardoned in the other, otherwiſe this word: *it ſhall not be forgiven him neither in this world, nor in that which is to come*, would have been ſpoken in vain, and would not be true; as it is obſerved by St. Auguſtin l. 21. de Civ. Dei, c. 24. But it is certain that Ieſus Chriſt being wiſdom it ſelf, and the infallible verity, hath not ſpoken any word ſuperfluous or untrue. We muſt therefore conclude that there are ſome ſins to be pardoned and purged in the other world: and ſince this is not done in Paradiſe, whereinto not any polluted thing

can

can enter, nor yet in Hell, becauſe that in Hell there is no remiſſion of ſins: it muſt of neceſſity be in a third place, called Purgatory, becauſe the Souls are there purged by the Furnace of purgative fire.

This verity is confirmed by the words of St. Paul, 1. Cor. 3. 15. where he ſaith thus: *If any mans work burn, he ſhall ſuffer loſſe, but himſelf ſhall be ſaved, yet ſo as by fire:* By this expreſſion St. Paul teacheth us that there are two ſorts of Chriſtians, that are ſaved, the one without ſuffering after death, the other after they have ſuffered. The firſt are thoſe who have built upon the foundation of the faith, gold, ſilver, and precious ſtones, that is to ſay who have done holy actions and very agreeable to God. The ſecond are thoſe who ſhall have built hay and ſtubble, that is, who ſhall have done many light, imperfect, and defective actions, and they ſhall be ſaved, becauſe they are not crimes that merit eternall death, as are adulteries, fornications, and drunkenneſſe, for which ſins one is damned for ever, according to St. Paul, 1. Cor. 6. but they ſhall not be ſaved without enduring ſome pain, and paſſing through the fire; but ſince this

fire

fire cannot be the eternall fire of Hell, which is not for thoſe which ſhall be ſaved, we muſt conclude; that it is that of Purgatory, deſtinated by God for to punish and purifie the ſouls of the predeſtinate.

Q. *Cannot one underſtand by this fire the pains and afflictions of this life?*

A. No; For St. Paul makes mention of the Iudgement, which not being made till after death, we muſt neceſſarily underſtand by this fire that of Purgatory, as it is underſtood by St. Auguſtin upon the 37. Pſalm, where he applies this authority of S. Paul to Purgatory, ſaying; *Purge me, O my Lord, and render me ſuch, that I may not have any farther need of the fire of Purgatory.* After he adds in proſecution hereof. *And becauſe it is ſaid, he ſhall be ſaved, this fire is contemned, I aſſure you that although they ſhall be ſaved by fire, yet this fire ſhall be more violent, than all that any perſon can ſuffer in this world.* After all theſe authorities of the word of God, and of theſe holy Fathers, and many others which I omit, leſt I ſhould cloy you therewith, conſider if the impiety of the firſt Miniſters be not very great to have published in their Confeſſion

feſſion of Faith, Art. 24. that the belief of Purgatory proceeded from the Devils ſhop; for if it be ſo, it will follow that the word of God, and the writings of the holy Fathers were the Devils ſhop. God defend us from having ſo impious and ſo execrable thoughts.

Q. *What was the opinion of Luther touching Purgatory?*

A. In the firſt Tome of his vvorks, pag. 112. he maketh it appear that he had the ſame opinion, that the Roman Church hath: *As for me* (ſaith he) *I firmly hold Purgatory, though the Heretics grunt thereat, ſince that above twelve hundred years ago St. Auguſtin prayed for his Mother. I never*, ſaith he again elſevvhere, *denyed Purgatory.* Tom. 7. Cont. Bull. Leon.

Calvin alſo accords thereunto, if not as to the name of Purgatory, yet at leaſt as to the ſubſtance; for in his Inſtitutions, l. 3. c. 25. he putteth the Souls of the faithfull after death, untill the day of judgment, in a third place, vvhich is neither Paradiſe, nor Hell, vvhere they attend, ſaith he, the fruition of eternall glory: vvhich attendance ſurely cannot but be afflicting, ſince, as it is ſaid, *Spes dilata cruciat animum* Hope delayed

delayed (and principally that of the cleat viſion of God) torments a Soul. Thus according to Calvin lo vve are agreed: for although the Church believes a third place, she defines nothing of the place, nor of the kind of its pains; she is contented to ſay only, *I conſtantly hold that there is a Purgatory.*

ENTERTAINMENT XXVII.

QVEST. *Is it a laudable and Chriſtian practice to pray to God for the dead?*

ANS. YOV muſt not any vvay doubt thereof, ſince the Scripture formally teacheth it, 2. Macc. 12. ult. ſaying that, *It is an holy and wholeſom cogitation, to pray for the dead, that they may be delivered from their ſins.* If you are in doubt vvhether theſe books be divine and Canonicall, St. Auguſtin vvho lived above tvvelve hundred years ago, aſſures you that they are, l. 18. de Civ. and ſaith that the Church alvvayes held them for ſuch. *Machabæorum libros non Iudæi ſed Eccleſia*

pro

pro Canonicis habet. The Books of the Macchabees not the Iews, but the Church holdeth for Canonicall.

Q. *Was this cuſtom of praying to God for the faithfull departed in uſe in the primitive Church?*

A. It was not only in uſe, but moreover Calvin, Inſt. l. 3. c. 5. ſect. 10. avers that this primitive Church taxed him of impiety, who should refuſe to theſe poor departed the ſuffrage of his prayers: *It ſeemed good* ſaith he, *to the ancient writers to ayd the dead with their ſuffrages: they eſteemed it an inhumane part* (mark this) *not to ſhew unto them theſe teſtimonies of affection.*

To which Caſaubon adds, in behalf of the King of Great Britain: *That it is an ancient Cuſtom, that in the public prayers commemoration be made for the dead; and that they deſire of God reſt for thoſe that are departed: This is ſo far from being unknown to the moſt Serene King, that he thinks we ought not to doubt but this cuſtom proceeded from a great charity.*

This great Hugonot ſpeaks conformably to the great S. Auguſtin: *We ought not to doubt,* ſaith he, *but the Souls of the dead are greatly comforted by the piety of their friends,*

when they offer for them the Sacrifice of the Mediator, or when they give alms in consideration of them. Tom. 4. de octo. quæst. pag. 284. & Tom. 3. Enc. pag. 82.

Q. *If as this famous Minister saith, this Custom of praying for the dead proceeded from a great Charity, how say they in their 24. Article, that it proceeded from the shop of Satan?*

A. Herein you may see the inconstancy of their doctrine, and how they contradict and entangle themselves before they are aware. And to the end this verity may yet farther appear unto you, you shall observe that Calvin writing to Cardinal Sadolet, saith that all his endeavor and all his aim is no other but to reestablish that ancient face of the Church, which was in the time of S. Basil, and S. Chrysostom among the Greeks, and of S. Cyprian, S. Ambrose and S. Augustin among the Latins. *Because*, saith he elsewhere, *they are persons to whom the fear of God, knowledge and sanctity of life, and in fine, antiquity hath acquired such authority, that we ought not to refuse any thing which hath proceeded from them.* Epist. Im. super ep. ad Rom.

Now you shall see how, according to the Con-

Confeſſion of this Hereſiarch, S. Auguſtin, S. Chryſoſtom, and other the moſt ancient Fathers of the primitive Church, have approved prayers made for the dead: *I do not deny*, ſaith he, *but that it is an ancient cuſtom that in the Supper they prayed to God that he would give ſome refreſhing to the departed, I confeſſe that ſuch prayers were approved by S. Chryſoſtom, S. Auguſtin, S. Epiphanius, and other like Doctors, and that they received ſuch a Cuſtom as from hand to hand from their Anceſtors.* Opuſc. pag. 781. de verâ reform. Ecc. See you now the contradiction of this Hereſiarch, and how he entangles and enſnares himſelf without ever regarding it? He ſaith writing to Cardinall Sadolet, that he hath no other aim but to reeſtablish that ancient face of the Church which was in the time of S. Baſil, S. Chryſoſtom, S. Ambroſe, S. Auguſtin., and S. Cyprian; Now he acknowledgeth that theſe holy Doctors approved prayers made for the dead, and that they received ſuch a Cuſtom as from hand to hand from their Anceſtors; it follows therefore by his own confeſſion, that he is obliged to reeſtablish ſuch prayers.

Q. *How did Calvin know that theſe above-cited*

cited Fathers approved prayers for the dead?
A. He hath read it without doubt in their writings which give thereof a faithfull testimony, as you may see by these following authorities.

S. Chrysostom, Hom. super 1. c. ep. ad Philip. saith thus. *It is not in vain that the Apostles have ordained that in the venerable and redoubtable mysteries, there be made commemoration of those who are departed, they knew that this much profiteth them.*

The great S. Cyril of Hierusalem Cat. Myst. 5. hath these words. *Then*, saith he, *when we present this Sacrifice upon the Altar, we pray for those who are departed amongst us, in the firm belief we have that they receive thereby some refreshing.*

We make, saith the intelligent Tertullian, *every year the oblation for the dead.* l. de Coron. militis. c. 3.

S. Ambrose in his Funerall Oration for the Emperor Theodosius makes this prayer to God: *O Lord, give to Theodosius the repose which thou hast prepared for thy Saints departed.*

There is, saith S. Epiphanius, Hær. 75. pag. 271. *mention made of the dead, as well of the just as sinners, of the just, as of the Patriarchs*

triarchs and Apoſtles, for to honor them, and of ſinners, for to aſſiſt them, and to obtain mercy for them.

Finally, S. Auguſtin (*l. de curâ pro mortuis c. 1.*) hath theſe words; *We read in the Books of the Macchabees, that they offered Sacrifice for the dead: but although this were not read in the writings of the old Teſtament, the authority of the whole Church, which appears in the Cuſtom she obſerves, is of very great weight, ſince in the prayers, which the Prieſt makes to God at his Altar, the commemoration of the dead hath its place.* Thoſe who after all theſe authorities of theſe holy Fathers dare publish that the Doctrine of Purgatory and the cuſtom of praying for the dead hath proceeded out of the Shop of the Devil, are they Chriſtians, and do they hold the faith of the whole Church, which was in the time of S. Auguſtin, and of theſe great men above-named? any one that is not voluntarily blinded cannot but moſt clearly ſee that they are not, but that they are Impoſtors and pernicious Heretics, having drawn forth of Hell this old Hereſy of Aerius, who, according to the teſtimony of theſe ancient Fathers, was declared for an Heretic and Hereſiarch, for

firſt maintaining that we ought not to pray for the dead. See S. Epiphanius, l. 3. Tom. 2. Hær. 75. and S. Auguſtin, l. de Hær. 53.

ENTERTAINMENT XXVIII.

QVEST. *The Religionaries in the mean time make many objections to impugn the belief of Purgatory.*

ANS. IT is true, but it is to very little purpoſe, as you ſhall clearly ſee, when you ſhall have propoſed to me their objections.

Q. *They ſay that the blood of Ieſus Chriſt cleanſeth us from all ſin, and conſequently that there is no Purgatory.*

A. This conſequence is ſophiſticall and very falſe; for if we were permitted to argue in this ſort, we might in like manner ſay, the blood of Ieſus Chriſt purgeth us ſuperabundantly, therefore Alms and Baptiſm do not purge us from our ſins, the which, is moſt falſe and formally contrary to the word of God, which aſſures us that Alms and Baptiſm purge and cleanſe

cleanſe us from our ſins; Tob. 12. 8. Act. 2. 38. Moreover, we might ſay, the Blood of Ieſus Chriſt purgeth us; therefore Faith doth not purge us, contrary to what is written in the Acts, c. 15. v. 9. that *God purifies our hearts by Faith.* As alſo in the Proverbs, that *Our ſins are purged by Alms and by Faith.* Thus you ſee the falſity of this our Adverſaries conſequence, for although the Blood of Ieſus Chriſt abundantly purgeth us from our ſins, this hinders not but that there may be Purgatories applicative of the vertue of this blood; as are Faith, good works, the Sacraments, and ſufferings patiently endured for the love of God; therefore I anſwer that the adorable Blood of our divine Redeemer purgeth us as the firſt cauſe and our principall Purgatory; and that Faith, Almes, Baptiſm, and ſufferings endured with patience for the love of God purge us as ſecond cauſes, and applicative of the precious Blood of our Saviour.

Q. *Our Adverſaries reply that Ieſus Chriſt ſaid to the good Thief, thou ſhalt be with me this day in Paradiſe, but he ſaid not, thou ſhalt go into Purgatory.*

A. We alſo do not ſay that all the dead go

to Purgatory; ſome, as we have before ſaid, go ſtrait to Hell, others go ſtrait to Paradiſe, and others go to Purgatory. The very good go ſtrait to Heaven, as are the Martyrs, and many others who live moſt holily and perſevere in the practiſe of a moſt pure love towards our Lord; and theſe are they of whom S. Iohn ſpeaks Apoc. 14. 13. *Bleſſed are the dead, which dye in our Lord. From henceforth now, ſaith the Spirit, that they reſt from their labors, for their works follow them.* Now the good Thief was of thoſe that go ſtrait to Paradiſe; becauſe that by the greatneſſe of his faith, in confeſſing Ieſus Chriſt to be the Son of God, then when he ſuffered upon the Croſſe, and by the patience which appeared in his torments, he applied to himſelf the vertue and merit of the precious blood of Ieſus Chriſt, which was then ſhed upon the Croſſe, ſo that his faith, his patience, and his love of God were Purgatories applicative of that Originall Purgatory.

Q. *Is it credible that God after he hath pardoned the ſin of any one, doth yet afflict him by ſatisfactory punishments?*

A. You ought not to doubt thereof; ſince we ſee examples of it in the holy Scripture, in

in the perſon of Moſes, David, and many others, who after they had obtained pardon of their ſins were yet punished with temporall chaſtiſements and correctiones; and experience maketh us to ſee daily farther proofs of the ſame, for the pains of child-bearing, the ſweat of the brows of thoſe that labor, and the death of all men are the punishments of Adams ſin, which was forgiven him. And moreover how many are there that are ſuddenly carried away by unthought of and unforeſeen deaths, being charged with many veniall ſins and light faults, for which they have not done penance in this world? but theſe whither ſhall they go? ſhall they go to Hell? that is not credible, for what appearance is there that God will damne to eternity a perſon for having ſpoken an idle word? ſhall they then go ſtrait to Paradiſe? no, for not any polluted thing enters therein, and elſewhere our Saviour aſſures us that for every idle word we muſt render an account in the Iudgement of God: and therefore we muſt conclude that there is a third place deſtinated by the divine Iuſtice, for to expiate theſe litle faults, and to ſatisfie the pain due to

the other ſins, the guilt whereof is remitted by penance, when that a man dies before he hath made this ſatisfaction, and that it is an act of charity very pleaſing to God to pray for the Souls which are detained in that place, that God may be propitious unto them, and that he will admit them to the eternall fruition and enjoyment of his glory.

ENTERTAINMENT. XXIX.

QVEST. *What ſay you now concerning Confeſſion? is it not ſufficient for a man to confeſſe his ſins to God, to receive remiſſion thereof?*

ANS. NO: for S. James affirms, that we ought alſo to confeſs them to men, it is in his Epiſtle, c. 5. where he exhorts Chriſtians to Confeſſion: ſaying, *Confeſſe your ſins one to another*; that is to thoſe unto whom Ieſus Chriſt hath given the power to pardon who are the Prieſts.

Q. *When was it that Ieſus Chriſt gave to the Prieſts the power to pardon ſins?*

A. When

A. When after his reſurrection he ſaid to his Apoſtles: *Receive ye the holy Ghoſt: whoſe ſins you ſhall forgive, they are forgiven them: And whoſe ſins you ſhall retain, they are retained.* By theſe words our Lord conſtituted his Apoſtles and their Succeſſors Iudges of Conſciences, and conſequently commanded Chriſtians to confeſſe unto them their ſins: for even as if the King inſtituting his Chancellor, ſhould have ſaid to him: *Thoſe to whom you ſhall give remiſſion, their Crime I remit;* it would be neceſſary that thoſe who ſhould be culpable of any crimes, and would have remiſſion thereof, ſhould come and tell this Chancellor that for which they deſire remiſſion, ſpecifying the Crimes they had committed: So Ieſus Chriſt having given to the Prieſts the power of pardoning ſins, we draw thence by neceſſary conſequence, that thoſe who are criminall, and would have the remiſſion of their ſins, are obliged to tell and confeſs them to thoſe who have received the power of remitting them, which are the Prieſts; and thus you ſee that Confeſſion is of divine right, having been inſtituted by Ieſus Chriſt, as the Councell of Trent declareth againſt the Heretics.

Q. *Have you any proof of the practice of Confession in the holy Scripture?*

A. Yes, in the Acts c. 19. v. 18. S. Luke speaking of the first Christians, saith: *And many of them that believed, came confessing and declaring their sins;* and to shew that this Confession was made of every sin in speciall, and not confusedly without particularizing the Species, the Syriac version hath it that they decyphered and numbred their sins one after another, *numerantes offensas suas:* the which is confirmed v. 19. where the text saith that in consequence of this Confession, those who had followed Magicall superstitions, and other curious and forbidden sciences, brought their books to be burnt.

Q. *Was this Confession practised also in the following Ages?*

A. S. Irenæus, S. Cyprian, Tertullian, and S. Basil assure us it was, for they speak of auricular Confession, as of a thing used and practised in their times. *It is necessary* (saith S. Basil quæst. 188.) *that Confession of sin be made to those to whom is committed the dispensation of the mysteries of God; for so we find that anciently the Saints did, who have done penance.*

S. Au-

S. Auguſtin l. de viſit. infirm. uſeth theſe words: *If thou wilt have Heaven opened to thee, open thou thy mouth in confeſſion to the Prieſt:* as if he would ſay alluding to the myſticall keys of the Church, the Prieſts cannot open unto thee Paradiſe, nor remit unto thee thy ſins, unleſſe on thy part thou firſt openeſt unto them thy mouth, and confeſſeſt unto them thy ſins.

The ſame S. Auguſtin adds farther, ſaying; *When thou art before a Prieſt, repreſent to thy ſelf that thou art before an Angel, whom God hath ſent to cure and heale thee: therefore diſcover to him purely and ſimply all thy ſecrets ſpeak to him with ſincerity, and hide not from him any thing.*

Q. *Do our Adverſaries reject Confeſſion, or do they approve it?*

A. They reject it, and they approve it: Firſt they reject it, ſince in their Confeſſion of faith, Art. 24. they ſay that it proceeded from the ſhop of Satan. Secondly, they approve it alſo, for the Miniſter Du Moulin ſaith in his Buckler Part. 2. Sect. 4. *It is falſe that we ſay that a man ought not to confeſſe himſelf but to God alone, he ought alſo to confeſſe himſelf to his Paſtor. And it is falſe that we ſay that God hath not left to his*

Church

Church the power of remitting ſins, the faithfull Paſtors have this power.

If S. Iames (ſaith he farther in his Buckler, Par. . Sect. 9.) *commands to confeſſe to the Prieſt, that makes nothing againſt us who admit this confeſſion.* See if this be not a manifeſt contradiction of the 24. Article of their Confeſſion of Faith, which teacheth that Confeſſion hath proceeded from the ſhop of Satan.

Q. *Is not Confeſſion practized by many of our Adverſaries?*

A. Yes: viz. by the Proteſtants of England, who confeſſe to their Miniſters in particular, as you may ſee in their Liturgy; and our Hugonots of France have made many remonſtrances in their Aſſemblies, for to eſtabliſh alſo among them this uſage, ſeeing that Confeſſion is moſt clearly verified by the holy Scriptures and all antiquity; It is long ſince that they would have erected Confeſſionaries in their Temples, as they are in the Roman Church, but that the fear of mens tongues, being laid as a block in the way, ſhewed unto them that they had too much thundred againſt auricular Confeſſion for to receive it afterwards into practice, and that it were

better

better to deprive themſelves of ſuch a Sacrament, and of all its ſpirituall profits, than to immolate themſelves to the deriſion of the Catholics, who would take great advantage from ſuch a change.

Q. *Do not the Proteſtants of Germany practiſe alſo auricular Confeſſion.*

A. Yes: and lo how Luther ſpeaks in his treatiſe againſt the Articles of Lovain, ch. 35. *We confeſſe freely* (ſaith he) *that Penance joyned to the keys that bring abſolution is a Sacrament, for it hath the promiſe of Ieſus Chriſt, and aſſurance of the remiſſion of ſins.* And in his Sermon of Confeſſion, *Thou oughteſt not* (ſaith he) *to omit auricular Confeſſion, becauſe of the abſolution which thou receiveſt, and the Evangelicall word which thou heareſt from the mouth of the Prieſt:* And elſewhere he ſaith farther; *That private Confeſſion pleaſeth him marvellouſly, and that he had rather loſe a thouſand worlds, than conſent that it ſhould be put out of the Church.*

In purſuit whereof the ſame Luther made ſo Catholic a Tract concerning all the condirions neceſſary to a good Confeſſion, that I doubt whether any of our Doctors could ſay more.

But

But from all this which hath been hitherto ſaid, we muſt conclude that if our Hugonots of France intend to go to Paradiſe, they muſt neceſſarily reeſtablish Confeſſion, and erect Confeſſionaries in their Churches, ſince their good Brethren the Lutherans advertiſe them, that Confeſſion is a true Sacrament inſtituted by Ieſus Chriſt, which being abolished by them, evidently ſhews that their pretended Religion cannot be the Religion of Ieſus Chriſt, ſince they have abolished that which Ieſus Chriſt hath inſtituted for our ſanctification, and ſince themſelves confeſſe that the Church, where the Sacraments of Ieſus Chriſt are abolished and exterminated, cannot be the Church of Ieſus Chriſt. Therefore they ought now to burn the 24. Article of their Confeſſion of Faith, which teacheth that Confeſſion proceeded from the ſhop of Satan, which is certainly one of the moſt horrible blaſphemies that Hell hath belched forth againſt Ieſus Chriſt.

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ENTERTAINMENT. XXX.

QVEST. *Doth the Church do well in not permitting the reading of the Bible to the ignorant?*

ANS. YES ſurely, for though the written word of God, be a very good thing, and the beſt Book in the whole world, which we prefer before all the Books of the Ancients, yet conſidering what S. Peter hath ſaid, ſpeaking of S. Pauls Epiſtles, *That in them are certain things hard to be underſtood, which the unlearned and unſtable deprave, as alſo the reſt of the Scriptures, to their perdition.* 2. Pet. 3. 16. The Church for this cauſe doth not permit the reading thereof to the unlearned, leſt they not being able to diſcern the true ſenſe from the falſe, ſhould chance to loſe themſelves, and become Heretics, and thereby incur eternall death. See if in this the Church hath not comported her ſelf very prudently, imitating a good and wiſe mother, who refuſeth to give her little

little child a knife, through foresight that he might either hurt or kill himself therewith; and consequently consider if the the Ministers be not extremely malicious to inveigh against the Catholic Church, blaming her in a thing, wherein she is exceedingly laudable.

Q. *How would you perswade the ignorant persons of the pretended reformed Religion to remove from themselves the reading of the Bible?*

A. I would shew them that it is not the word of God which they read in their Bibles; for their Ministers freely confesse that their French Translations are not Canonicall, and that for the old Testament (saith Du plessis Mornay) we must have recourse to the Hebrew, and for the new to the Greek: But if of all their Translations, by whomsoever they may be turned, there is not one that is Authentic and Canonicall, there is not then one that is the word of God, and so the poor people is abused.

Secondly, all the word of God ought to be true; but the Ministers in their prefatory Epistles to their Geneva Bibles, say that a true Translation is rather to be desired

ſired than hoped for; theſe Tranſlations therefore will never be true, and conſequently they will never be the word of God.

Thirdly, all the word of God is ſo perfect, that it hath no need to be amended. But the Tranſlators of our Adverſaries Bibles confeſs in the Epiſtle prefixt to their great Bible printed at Geneva, that they have much amended the firſt verſions, and that they have not followed the firſt Tranſlators, but have uſed an holy liberty, and this liberty conſiſts in that they have added ſome words which make for them, and taken away others which make againſt them and have foyſted into the Text that which was in the Margin: therefore, according to their own teſtimony, their verſions are not the word of God, but the word of men and ſo to read them is in no wiſe to read the ſacred Volumes.

Q. *If any Religionary would conteſt this falſification of their Bibles, could you convince him?*

A. Yes moſt eaſily, and that by the acknowledgement and teſtimony of the moſt Serene James King of England; by the very words of the Tranſlators who have

tranſlated

tranſlated their Bibles; and by confronting their own Bibles of different Impreſſions.

Firſt therefore, I would convince this Religionary by the teſtimony of the moſt Serene King Iames, who in the Conference held at Hampton Court, pag. 28. and 29. of the London Impreſſion, an. 1604. giving his judgement upon the divers Tranſlations of the holy Bible, ſaith, *That the worſt of all is that of Geneva, and that the marginall Notes which are ſet thereunto are very partiall, falſe and ſeditious, and exceedingly demonſtrate the deſigns of a dangerous and moſt perverſe ſoul.* In effect, this very much ſhews forth a dangerous and perverſe ſoul, that they have maliciouſly foyſted the Margin into the Text.

Secondly, I would convince this Religionary, by the ſaying of all the Miniſters that have tranſlated the Bible, who are condemned by one another.

The firſt who tranſlated the Bible into French, according to Beza in the life of Calvin, was one named Robert Oliveteau, which was printed at Neuchatel, the 12. of February 1536. But Calvin having viewed and conſidered this Tranſlation, found

found many things to redreſſe, for Robert had left the word *Prieſt* in the Epiſtle of S. Iames, c. 5. and many other things which might give knowledge that the Roman Church was the true Church of Ieſus Chriſt: Wherefore he reſolved to correct it to his mode; and in the Epiſtle to the Reader, ſpeaking of this Bible of Robert, he ſaith: That he had corrected it, not only as to the Language, but alſo as to the ſenſe, being diligently employed to reſtore that which was miſtaken, or corrupted, and too obſcurely tranſlated.

2. The Miniſters of Geneva, having found that Calvin had not yet well framed it to their fancy, prayed Calvin and Beza to undertake a new Tranſlation of the Bible; and Beza having enterprized this work, and ſpeaking of this new Tranſlation in the Epiſtle to the Reader, ſaith: *I have corrected many things, I have raſed out what ſeemed to me ſuperfluous, I have added the expoſitions of certain difficult paſſages, &c.* Now what aſſurance can be had of the verity of theſe Tranſlators, who have added to the word of God what they would?

3. The Miniſters of Geneva ſeeing ſo ſo great a diverſity of falſified Tranſlations, complained

comp'ained thereof, and condemning them, ſaid in the new Teſtament which they cauſed to be printed anno 1563. *Inſtead of this that there was ſeen a time when there was no French Tranſlation of the Scripture, at leaſt that deſerved that name, Satan hath now found as many Tranſlators as there are light and raſh Spirits, which treat of the Scriptures, and there will be yet found more and more, unleſſe God by his grace provides otherwiſe.*

4. In fine, the Miniſters of Geneva ſeeing well that their affairs went not yet according to their fantaſie, and that the Bible was not ſufficiently falſified, and that they could not find proofs whereon to ground their errors, took a reſolution to make a Tranſlation wholly new, falſifying the Bible yet more than it was; for they confeſſe themſelves in the prefatory Epiſtle of the Bibles of this Tranſlation printed at Geneva anno 1588. that they have not followed the other Tranſlators, although they have found in them a ſingular fidelity and much knowledge. *But that they have uſed therein an holy liberty, according as it pleaſed the holy Ghoſt to beſtow on them his Spirit of diſcretion;* But what aſſurance

rance can be had in theſe Tranſlators, who follow not the others, in whom nevertheleſſe, according to their own ſaying, they have acknowledged a ſingular fidelity and piety, but who have uſed therein an holy liberty. Now this holy liberty conſiſts in that they have foyſted into the Text that which was in the Margin, and have added ſome words in favor of their own doctrine, and have taken away others that make againſt them, & juſtifie the Roman Church: Which was very well obſerved by the King of England, who condemning this laſt Tranſlation, affirmed that it was the moſt corrupted and moſt falſified of all.

Thirdly, to convince a Religionary, and to make him ſee that the Miniſters have falſified the word of God, I ſhould need only to preſent unto him the Bibles of Geneva of different Impreſſions and Tranſlations, and confront them together; for there would be no need that he ſhould be learned for to diſcern theſe falſifications, but only that he ſhould have eyes to read and ſee the evill faith, and impudent malice of theſe Tranſlators.

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ENTERTAINMENT XXXI.

QVEST. *I should be very glad if you would shew me some of these falsifications.*

ANS. I Am content to satisfie your desire.

First, in S. Iohn, c. 6. v. 51. Iesus Christ speaking of the Eucharist, saith: *I am the living bread that came down from Heaven, if any one eateth of this bread, he shall live for ever;* the Impressions of the years 1554. 1560. 1561. 1562. 1563. translated this well, but put in the Margin, *That is to say quickning*, afterwards these excellent correctors, using an holy liberty, inserted the Margin into the Text, and instead of *I am the living bread*, have put *I am the quickning bread*. Although there be much difference between *living* and *quickning*; witnesse the Sun and the bread which we eat, which are in their manner quickning and do quicken us: yet are not therefore living: But the Ministers made this depravation, because this authority clearly shews the reality of Iesus

Ieſus Chriſts Body in the Euchariſt, who is the true living and quickning Bread all together.

2. For to take away the Hierarchy of the Church, and the authority of Bishops, in ordaining Prieſts; whereas in the ancient Bibles, untill the year 1557. it is ſaid in the Acts, c. 14. v. 23. *And after they had ordained Prieſts in every Church*; in the following they have maliciouſly added theſe words: *And after they had by the advice of the Aſſemblies eſtabliſhed Ancients*: theſe words, *by the advice of the Aſſemblies*, being neither in the Greek nor in the Latin, nor in the precedent verſions. Moreover they have changed the word *Prieſt* into that of *Ancient*, becauſe this word *Prieſt* might diſcover their impoſtures, and make known by a neceſſary conſequence, that if there are Prieſts among Chriſtians, there is alſo a Sacrifice.

3. S. Paul, Heb. 10. 10. had ſaid: *We have been ſanctified by an oblation once made of the body of Ieſus Chriſt*: but the Miniſters conſidering that this paſſage would not favor their error, unleſſe they added ſome thing, they added this word (*only*) which is deciſive of our difference, and make S. Paul ſay:

We

We have been ſanctified by an oblatiõ only once made of the body of Ieſus Chriſt; although this word *only* be neither in the Originall nor in their ovvn Bibles, printed before the year 1588.

4. The Miniſters being vvilling to take avvay the belief of traditions, and ſeeing that this doctrine vvas formally approved by S. Paul, 2. Theſſ. 2. 15. according to the Tranſlation of the Geneva Bibles an. 1546. 1547. *Brethren be firm, and hold the Traditions which you have learned, whether by word or by writing*, they have falſified their ovvn Bibles in their Impreſſions vvhich they have made ſince 1560. and inſtead of *Traditions*, have put *Inſtructions*.

5. Theſe nevv reformers not having any proof in the divine word, for to authoriſe the 24. Article of their Confeſſion of Faith, vvhere they affirm that the invocation of the Saints departed is the abuſe and fallacy of Satan, they reſolved to falſifie a paſſage of S. Paul, 1. Tim. 2. 5. by adding this vvord (*only*) vvhich is the knot of the queſtion, and vvhich is neither in the Originall, nor in the firſt verſions till the year 1570. ſo that inſtead of vvhat S. Paul ſaith according to their ovvn Bibles,

Bibles, *There is one Mediator of God and men, the man Christ Iesus.* These great men for to draw the Apostle to their side make him say, *There is one only Mediator*, having added the word *only*.

6. Finally, for to perswade the people that the Scripture is to be explicated by the Scripture it self, and not by the authority of the Church. Whereas in Nehemiah, c. 8. v. 9. in all the ancient Bibles till the year 1600. it is read thus, *The Levites explained the Law unto the people, giving them understanding of the Scripture;* in the following they added these words, *By the Scripture it self:* making this Prophet say, *The Levites explained the Law to the people and gave them understanding of the Scripture by the Scripture it self.* Is it not easie by this means to make us find in the word of God what they please, and not to find there what they please not to receive.

Q. *Behold a very Criminall attempt of these Translators to have falsified so many Texts of the word of God.*

A. If I did not fear to overpass the bounds of brevity, which I have prescribed to my self, I could let you see yet above 150. passages of the Scripture, which they have maimed

maimed and falſified, that they might render them in ſome ſort conformable to their Hereſies, uſing the word of God like the ſtirrops of a Poſt-horſe, which are lengthned and ſhortned according to the caprichio of the riders.

Q. *Theſe Tranſlators pronounce then the ſentence of condemnation againſt themſelves in the 5. Article of their Confeſſion of Faith.*

A. It is true, for they confeſſe in that Article, that it is not lawfull for men, nor for the Angels themſelves, to adde to, diminish, or change the word of God; and yet with a ſacrilegious temerity, they have not only rejected many whole Books, as the Book of Tobit, Eccleſiaſticus, the Macchabees, & others wherein they perceived ſomething that would contradict their deſign, but have moreover falſified, and corrupted that which they have reſerved of this word, by adding and changing of words, which are eſſentiall and deciſive in all the principall points of their pretended reformation; Wherefore you have reaſon to ſay that they pronounce againſt themſelves the ſentence of their condemnation, and thoſe among them who have any common ſenſe, although they be ignorant of

of the Greek and Hebrew, may without any learning by the confrontation of the Bibles of different Impreſſions know this verity, and ſee how they have been abuſed, in being made to believe that all which they read, is the pure word of God, which yet is nothing ſo.

Q. *I am greatly aſtonished at the inſenſibility of theſe depravers of the Bible, in not perceiving the Thunderbolts and Anathemaes, wherewith they are threatned.*

A. You have good cauſe to wonder; for if Ariſtotle (as it is ſaid) taxed the ſtupidity of our ancient Gauls, for that they did not fear thunder; the depravation which theſe novell reformers have made of the word of God, gives us cauſe to accuſe them of far greater inſenſibility, and to ſtand amazed that they do not ſtartle at the Anathemaes and Thunderbolts which the Scripture caſts forth againſt thoſe who ſhall be ſo raſh as to change, adde to or diminish this divine word. But that which more ſurprizeth and aſtonisheth me, is that they have been ſo impudent as to vaunt themſelves of this ſacrilegious attempt. All Heretics (as it is obſerved by Tertullian l. de Preſc. c. 17.) are accuſtomed to

falsifie and corrupt the word of God; *Hereſy* (ſaith he) *receives not any Scriptures, or if it receives any, it ſo altereth and turneth them, that it makes them come to the diſpoſition of its deſign:* but theſe new pretended reformers have done worſe, for not content with this attempt, their temerity hath brought them to that exceſſe that they have vaunted themſelves thereof; and Beza in the fifth Edition of his New Teſtament printed anno 1590. is not ashamed to ſay, *That after he had ſo often added to, and changed his Bible, he could not yet ſatisfie his deſire, nor the greatneſſe of his enterpriſe;* what can we ſay of this terrible impudence of theſe Tranſlators, who after they have depraved the word of God dare to vaunt of, and publish to all the world their ſacrilegious attempt? This only conſideration should be ſufficient to make us abhor them, as moſt pernicious Heretics, and to oblige all that little flock, to remove from themſelves the reading of their Bibles, ſince inſtead of reading the word of God, they read the word of Gods enemies, who deceive them, and caſt them into error.

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ENTERTAINMENT XXXII.

QVEST. *What say you now concerning the inſtitution of Feaſts, hath the Church power to ordain them?*

ANS. YOV ought not to doubt thereof; for she hath no leſſe power than the Synagogue which ordained many, as you may read in Deuteronomy, c. 16.

Q. *What were the Feaſts of the Synagogue, or the ancient Law?*

A. The Feaſt of the Paſch, which continued eight dayes; of Pentecoſt and of the Tabernacles, which continued alſo eight dayes; the firſt day of every moneth; The Feaſt of the Dedication of the Temple, and ſeverall others.

Q. *Was it permitted to work upon thoſe Feaſt dayes?*

A. In no wiſe, for God commanded that they should be put to death who did any ſervile work on theſe dayes.

Q. *Hath our Saviour celebrated any Feaſts?*

A. Yes, we read in S. Iohn, c. 10. that he

assisted at the Feast of the Dedication, instituted by Iudas Macchabeus, and all the Church of Israel. Moreover, we read that the Apostles have celebrated Feasts, for Act. 20. 16. it is said, that S. Paul hastned to keep the day of Pentecost at Ierusalem. Thus Feasts are approved by the Old and New Testament, and by the example of Iesus Christ himself and his Apostles.

Q. *Wherefore are Feasts celebrated?*

A. For to honor the mysteries that God hath wrought on these dayes for our salvation, to give thanks for the graces which he hath wrought in the Saints, and to excite us (saith S. Augustin) to the imitation of their vertues.

Q. *What mean these words which God spake in the 20. Chapter of Exodus, Six dayes thou shalt labor, and the seventh thou shalt rest?*

A. God manifesteth unto us by these words that he will not have us labor more than six dayes together, and that we must not labor the seventh, which he will have employed in his service; but if besides the seventh, we will give one, two, three, or all the others to God and will do on the Munday, Tuesday, Wednesday, &c. as is done on the Sunday, that is, attend at the holy

holy Maſſe, hear the word of God, and aſſiſt at divine ſervice; God doth not forbid, nor ever had intention to forbid it, as may be ſeen by the inſtitution of the Feaſts of the ancient Law, whereof we juſt now ſpake.

Q. *Do our Adverſaries obſerve any Feaſts?*

A. Yes, the Calviniſts of Holland within theſe few yeares have eſtabliſhed many: viz. The dayes of the Nativity of S. Stephen of the Circumciſion, of the Aſcenſion, good Fryday, Eaſter day, and the day following.

Moreover, the Proteſtants of England religiouſly obſerve all the Feaſts of the Roman Church, a very few excepted. *All perſons*, ſaith the Synod held at London, Can. 13. *of what condition ſoever they be in the Church of England, ſhall henceforth obſerve the Lords day, and the holy dayes*, the numeration whereof ſee couched in their English Liturgy.

All the Sundayes of the year, all the Feaſts of the Apoſtles, the Circumciſion and Epiphany, the Purification of the Virgin, the Annunciation, the Aſcenſion of our Lord, the Munday and Tueſday in Eaſter week, and Whitſun week, All-Saints day, S. Michael the Arch-

angel, the Nativity of S. Iohn Baptiſt, the Nativity of our Lord, S. Stephen Martyr, the Innocents.

Finally, the Miniſters ordain certain dayes that their little flock ought to paſſe in Faſts and Prayers, without working on them any more than on the Sundayes, which is that wherein our Feaſts conſiſt: See the Ordinance contained in their Eccleſiaſticall Diſcipline. *They may on certain dayes of the year denounce public and extraordinary prayers with faſts, without ſcruple, and the Churches ſhall be advertized to conform one to the other.*

Now we muſt conclude from all that hath been hitherto ſaid that the inſtitution of Feaſts is a good and holy thing and that the Church hath rightly ordained them, ſince they are authorized not only by the vvord of God, and the example of Ieſus Chriſt, but even by our Adverſaries themſelves, and therefore this conſideration ought not to hinder them from returning to the boſom of the Roman Church.

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ENTERTAINMENT. XXXIII.

QUEST. *What do you believe concerning the Ceremonies of the Church?*

ANS. I Believe that having been ordained by the Apoſtles and their lawfull Succeſſors, received and practized in the Church for divine worship, in the adminiſtration of the Sacraments, they are divine, holy, and of the ordinance of God in their ſourſe, and approved of God in vertue of that power, which he hath given men to eſtablish them: and whoſoever obſerves them, obeys God, and honors him in them: and whoſoever deſpiſeth them, deſpiſeth God, according to what he hath ſaid to his Apoſtles and Diſciples: *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me*, Luc. 10. 16.

Q. *How know you that the Ceremonies of the Church are of the ordinance of God in their ſourſe?*

A. I know it by the holy Scripture which teſtifieth to us that God the Author and

Promoter of nature, hath in every Law permitted his Children to practice Ceremonies for his honor and ſervice: this appears firſt in the Law of Nature, where the firſt men preſented to God Sacrifices with exterior worship and apparell. Secondly, in the Law of Moſes, where God expreſſely commanded many Ceremonies wherewith he would be ſerved; and for the Evangelicall Law, it is manifeſt, as we have already ſaid before, that Ieſus Chriſt hath practized many; and that he hath given his Apoſtles, and their Succeſſors power to eſtablish them.

Q. *When was it that Ieſus Chriſt gave his Apoſtles and their Succeſſors power to eſtablish Ceremonies?*

A. It was when he delegated to them the authority of remitting ſins, and gave them power without reſervation, to make Laws and Statutes concerning his honor and the good of his Church, ſaying unto them theſe words: *Receive ye the Holy Ghoſt: whoſe ſins you ſhall forgive, they are forgiven them: and whoſe ſins you ſhall retain, they are retained.* Ioh. 20. And elſewhere: *Whatſoever ye ſhall bind on earth, it ſhall be bound alſo in the Heavens: and whatſoever*

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you shall loose on earth, it shall be loosed also in the Heavens. By these words our Lord gave the Pastors of his Church the power of remitting sins, and ordaining whatsoever shall seem necessary and expedient for the regard of his honor and service, and for the good and utility of his Church.

Q. *Are Ceremonies necessary for the divine worship, and for the utility of the faithfull who are members of the Church?*

A. Yes in very great measure, for Ceremonies give a marvellous aide to all the faculties of our soul, to make its benefit of the Mysteries of God, they are as a torch, which enlightneth our understanding and brings it to the knowledge of invisible things, for to excite afterwards the will to the devotion and reverence of divine matters. Wherefore S. Augustin (ep. 119.) calleth Ceremonies, *An healthfull eloquence proper for to touch the affections of those who will learn, and to draw them from visible things to invisible, and from corporeall to spirituall.* The same S. Augustin testifieth that he had experimented this in his own person, for *l.* 2. *Retract.* c. 11. speaking to God upon occasion of the Hymns and Canticles, which the Church sang in his time,

time, and which he had heard with marvellous consolation a little after his Baptism, he saith: *How many tears did I pour out from mine eyes, hearing the Hymns and Canticles resound, being moved by the harmony of thy Church well taught to sing melodiously.*

The second utility of Ceremonies is the profession of Faith, and exercise of Religion which we make by them. One sign of the Crosse, one aspersion of holy water, and other like Acts, makes known that we are Christians among the Turks and Iews, and Catholics among Heretics: so by this demonstration and exercise, God is honored, the Devil put to flight, our faith confirmed, and our merit augmented. Wherefore the old enemy of mankind with his Ministers gnasheth his teeth for rage, and grunteth against the Ceremonies, and endeavoureth all he can to abolish them, so to deprive the Children of light of a thousand means of serving God, and inciting and inflaming their devotion.

The third profit of the Ceremonies of the Church, is the conservation and entertainment of Religion: for the exterior apparell is as the bark, which serves for a case to the tree, and as the leaves which preserve

preſerve the fruit, and as the garment which keeps the body from cold, and ſerves thereto for an ornament: And as neither trees, fruits, nor bodies can be preſerved without theſe helps of nature, or art, ſo no Religion, whatſoever it be, ſaith S. Auguſtin, can ſubſiſt without Ceremonies, and with them it conſerves its luſtre.

Q. *Why cannot Religion ſubſiſt without Ceremonies?*

A. Becauſe the Myſteries of our Faith being ſpirituall, and retired from the knowledge of our ſenſes, if they ſhould be propoſed nakedly and without Ceremonies, they would eaſily come to contempt, becauſe they would have nothing that might make report to the ſoul of their excellency, by means of ſome viſible object. And therefore we ought to believe that ſuch Ceremonies were wiſely ordained by the Apoſtles and their lawfull Succeſſors, and that the pretended Reformed have done very ill in having abolished them.

Q. *Can you well convince theſe Gentlemen by their own teſtimony?*

A. Yes, for Maiſtre-zat Miniſter of Charenton l. 5. Tra. de Scri. c. 13. confeſſeth that ſuch Ceremonies depend upon the au-ho-

authority of the Church, and that when she hath eſtabliſhed them, they muſt be obſerved; *As* (ſaith he) *for the Ceremonies of Baptiſm, of the Euchariſt, to make the ſign of the Croſſe, to offer for the dead, and the nativity of Martyrs, theſe are of thoſe little Ceremonies, which are but things accidentall, which have no reſpect to the foundation and eſſence of Religion, and which God hath left to the authority of the Church.* Therefore Calvin and his Colleagues have done very ill in abolishing them, and ought to follow this aboveſaid authority of the Church. Moreover, they give ſuch Encomiums to the primitive Church, and eſteem her ſo pure in her doctrines, that all the pretenſions of Calvin aim at nothing as he ſaith, but to reeſtabliſh that ancient face of the Church, which was in the time of S. Baſil and S. Chryſoſtom among the Greeks, and of S. Auguſtin, S. Cyprian, and S. Ambroſe among the Latins. Now the Miniſters agree with the Patriarch Calvin, Inſt. l. 4. c. 17. that moſt of the Ceremonies which are at this day obſerved in the Roman Church, were obſerved in that primitive Church, during the time that theſe holy Doctors before alledged lived; it follows there-

therefore, according to their own confeſſion, that they are culpable in having abolished them, and that they are obliged to reeſtablish them.

Finally, the Proteſtants of England whom the Hugonots of France acknowledge for their brethren, are great obſervers and defenders of Ceremonies, and condemn our pretended of France, and tax them of great folly for having taken them away, as may be ſeen in the English Liturgy in the Treatiſe of Ceremonies. Thus you clearly ſee hovv by their ovvn mouths and by the teſtimony of their brethren of England they are convinced of having done a thing very pernicious to the Church, in taking avvay of Ceremonies vvhich tend only to the glorifying of God, and ſanctification of our ſouls.

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ENTERTAINMENT. XXXIV.

QVEST. *Was it the cuſtom of the primitive Church to keep the holy Sacrament in the Churches?*

ANS. CAlvin (l. 4. Inſt. c. 17. n. 39.) ſaith that it was, and confeſſeth that to retain the holy Sacrament for to be carried to the ſick, is to follow the example of the primitive Church.

To reſerve the holy Sacrament, ſaith Kemnitius, *is a cuſtom obſerved in all times and through all the world, received*, ſaith he, *from the time of S. Hierom, S. Auguſtin, S. Ambroſe, S. Baſil, Tertullian, who have all greatly commended ſo holy a practice.* Peter Martyr (l. de Euch. obj. 213.) adds that the deniall of ſuch reſervation was the cauſe why the Anthropomorphites were declared Heretics.

Q. *Were Candles and Lamps in uſe in the primitive Church?*

A. The Centuriators of Magdeburg give teſtimony thereof, and cite to this effect Euſebius

Euſebius and S. Hieron. Cent. 4. ch. 5. pag. 410. And for the uſe of Lamps they had their originall yet long before, for we read in the eighth of Numbers, that God commanded them to be uſed in divine ſervice.

Q. *Are not Proceſſions alſo authorized by the holy Scriptures?*

A. Yes, for in the ſame Book of Numbers, c. 10. and in Joſua, it is ſaid that the Ark was carried by the Prieſts, and the people followed with great reverence in Proceſſion: likewiſe in Iudith, c. 15. and 16. Ioachim went from Ieruſalem to Bethulia, accompanied with the Prieſts and Levites, for to congratulate Iudith, and there ſang with her that good ſong which is found in the 16. Chapter, and after that all the people went to Ieruſalem in Proceſſion to adore the Lord.

Q. *Wherefore do we make Proceſſion with palms on the morning of Palm-Sunday?*

A. For to imitate that which our Lord made on the ſame day entring into Ieruſalem where the troups that went before and followed him carried Palmes, *Mat.* 21.

Q. *Whence came that of the holy Sacrament?*

A. It is to honor our Lord, and to repair

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in ſome ſort by this honor the injuries and contempt that he received from the Iews in the ſtreets of Ieruſalem, and thoſe that he farther receives daily from Heretics.

Q. *How comes it that the ſtreets are hung with Tapeſtry?*

A. In imitation of the piety of thoſe who ſpread their garments in the wayes, by which our Lord entred into Ieruſalem.

Q. *Wherefore is the Proceſſion of Candlemas-day with Candles?*

A. For to imitate that of our Lord going to the Temple, where he was received by S. Simeon and Anna the Propheteſſe, and called the light of Nations. *Luk.* 2.

Q. *Were Proceſſions uſed in the primitive Church?*

A. Yes, as we learn from the Councell of Laodicea, Can. 17, and from S. Auguſtin who, l. 22. de Civ. Dei c. 8. reports that a blind woman having rubbed her eyes with flowers, which she had cauſed to touch the Relicks of the moſt glorious Martyr S. Stephen, which the Biſhop Projectus carried in Proceſſion, she incontinently recovered her ſight.

Q. *What think you of Pilgrimages to places of devotion?*

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A. I ſay that ſince it hath pleaſed God to manifeſt his mercy, and to comfort our miſeries in certain places, it is well done to go thither.

Q. *Have you examples of this practice in the holy Scripture?*

A. Yes: in Deuteronomy, c. 16. God ordained that all the males ſhould go thrice a year to the place that he ſhould appoint them; Helcana never failed to go: and in the New Teſtament our Lord and his holy Mother went according to their cuſtom unto Ieruſalem on the ſolemn dayes of the Paſch. Luk. 2.

Q. *Was there any particular place where the ſick received health more than in others?*

A. S. Iohn affirms it, ſaying, c. 5. that there was in the time of Ieſus Chriſt upon the Probatica a Pond, where it pleaſed God to ſhew his wonders; for he ſent at a certain time an Angel, which troubled the water, and he that after that firſt deſcended into it was healed of all the maladies which tormented him. Thus you ſee that although God be every where, and can exerciſe his power in all places nevertheleſſe it pleaſeth him to ſhew the effects of this ſoveraign puiſſance in ſome places more than in others,

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ENTERTAINMENT XXXV.

QVEST. *Doth the Church do well to forbid the eating of flesh in Lent, and in prohibiting Priests and Religious men and women to marry?*

ANS. YES, for abstinence from flesh observed for the love of God, is exceeding good and very agreeable to God; and for that which concerns marriage, although it be a thing lawfull and good, being a Sacrament, yet the Church forbids it with just reason to Priests, and Religious men and women, who have voluntarily made a vow and promise to God not to marry.

Q. *Who are those then that S. Paul repeehends, 1. Tim. 4. saying: That some will revolt from the Faith, forbidding to marry, and commanding to abstain from meats?*

A. Lo here an authority of S. Paul which the ignorant corrupt, as they do the other Scriptures, to their own perdition: For the evill interpretation that they have given

given to this paſſage, hath cauſed the damnation of above a third part of thoſe that are of the pretended reformed Religion: for that their Miniſters, abuſing them, caſt this paſſage before their eyes, and make them believe that this is underſtood of the Roman Church, which yet is moſt falſe.

Q. *From whom have you learned that this is moſt falſe?*

A. From S. Chryſoſtom, upon the fourth Chapter of the firſt Epiſtle to Timothy: from S. Ambroſe, in the expoſition of this propheſy; from S. Auguſtin, and from S. Epiphanius, who aſſure us that this propheſy is underſtood of the Manicheans and other like Heretics, who forbad to eat fleſh and to drink wine, ſaying that they were evill things and works of the devill, and blamed alſo marriage, and would not permit it among them. But the Catholic Church is much eſtranged from theſe opinions: for she believes that the meats are good, and that they are to be uſed with giving of thanks; she believes alſo that marriage is good, and better than our Adverſaries think it, for she believes that it is a true Sacrament, and our Adverſaries deny

ny it againſt the word of God.

Q. *Doth not the Church in forbidding marriage to Prieſts, and Religious men and women, teach a doctrine more conformable to the doctrine of S. Paul, than the Miniſters do in permitting it?*

A. Yes: for S. Paul, 1. Tim. 5. condemns the younger Widows who lived in Communities, becauſe that after they had made a vow to God not to marry, they have had a will to marry: *Having in this* (ſaith he) *damnation, becauſe they have made void their firſt faith:* But if the young Widows had damnation, becauſe they had violated their vow in deſiring to marry, it follows then (according to the doctrine of S. Paul) that marriage is forbidden to thoſe that live in Communities, and who have made a vow not to marry. When a man is free, he may marry, and the Church forbiddeth it not to any perſon, but when he hath promiſed unto God by a ſolemn vow not to marry, he is obliged to keep his promiſe, according to that which is written in the word of God: *If any man vow a vow unto the Lord, he ſhall not violate his word, but ſhall accompliſh all that he hath promiſed*, Num. 30. 2. And this makes us ſee the infamous ſacrilegiouſneſſe

crilegiousneſſe of the firſt Miniſters, for before they apoſtatized from the faith, they lived in Congregations, where they had promiſed unto God not to marry, and after that they violated their promiſe, and rendred themſelves more Criminall than theſe poor young Widows, of whom S. Paul ſpeaks; for they not only had a deſire to marry, but alſo married, they have therefore damnation, according to S. Paul.

Q. *Do not Catholics better in abſtaintng fourty dayes from flesh than the Hugonots in not abſtaining?*

A. Yes ſurely: For therein the Catholics imitate Ieſus Chriſt and many holy Prophets, as Moyſes and Elias who faſted fourty dayes, and abſtained fourty dayes from flesh: but ſince it is queſtionleſſe better done to imitate Ieſus Chriſt and the holy Prophets in mortifications and works of penance, than not to imitate them in giving to the body all it deſires and that is conformable to its inclinations; the Catholics without doubt do better than the Hugonots, when for the love of God and to imitate Ieſus Chriſt, they abſtain ſome time from the uſe of flesh, that they may mortify their body and render it more

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ſupple to the ſpirit, as S. Paul did. *I chaſtiſe* (ſaith he) *my body, and bring it into ſervitude, leſt I become reprobate.* 1. Cor. 9. 27.

Moreover, our poor abuſed Hugonots cannot but acknowledge that it is better done to conform to the primitive Church then when she was, according to their confeſſion, in her purity, than not to conform unto her: now it is moſt certain that Catholics in faſting and abſtaining fourty dayes from the eating of flesh, render themſelves conformable to the primitive Church, for in that time the Lent was faſted; it follows therefore that the Catholics in this do better than the Hugonots, becauſe the Hugonots (at leaſt thoſe of France) have aboliſhed the Lent, which was obſerved in that primitive Church, and alſo in the time of the Apoſtles.

Q. *How know you that the Lent was obſerved in the primitive Church, and alſo in the time of the Apoſtles?*

A. The ancient Fathers aſſure us thereof, and alſo our Adverſaries who report their teſtimony. *We faſt the Lent* (ſaith S. Hierom in the Centuriators of Magdeburg, Cent. 4. pag. 441.) *according to the Tradition of the Apoſtles.* In the ſame place, *If thou*

thou wilt be a Chriſtian, ſaith S. Ambroſe, *thou oughteſt to do what Jeſus Chriſt hath done, he who never had ſin, faſted well the Lent, and wilt not thou who art a ſinner faſt? It is a great ſin not to faſt.* This is to be underſtood when we can and when there is no reaſon to diſpenſe therewith.

S. Hierom, ſaith Kemnitus, *S. Ambroſe, and S. Maximus aſſure us that the faſt of Lent is an Apoſtolicall Tradition. Exam. Conc. Trid. 1. par. 89. ante med.* Lo here proofs very powerfull for to ſhew that the Lent was obſerved in the time of the Apoſtles; but that which renders our Adverſaries more culpable in this point, is that they ingenuouſly confeſſe, that the Church not only hath power to ordain faſts, but alſo to oblige her Children to obſerve them under pain of ſin.

Let the Doctors (ſaith Calvin) *exhort the people to faſt and to the ſolemn prayers, for which things although there be no certain rule in the word of God, having left them to the judgment of his Church, yet as the obſervance of them is moſt uſefull, ſo it hath been alwayes practiſed in the Church of God.*

We confeſſe, ſaith the Miniſter Rivet, *that the Church in caſe of public neceſſity may deter-*

determine the time proper to fast, and exhort every one thereunto: and that those who shall not submit to this order through contempt are culpable before God.

Can one be more openly condemned by his own mouth; for if it be true, as they say, that the Church hath power to determine the fast of Lent, and to oblige her Children under pain of sin to the observance thereof, shall they be innocent, who have suppressed it, and published afterward with an horrible impiety in their 29. Article, that the abstinences of Lent have proceeded from the Shop of Sathan?

Q. *Du Moulin in his novelty of Papism saith, that they condemn the Lent, not because of the fast, but because of the opinion that the Church of Rome superstitiously attributeth thereunto.*

A. I answer that Du Moulin formally goeth against the word of God vvritten by S. Paul, Rom. 14. 3. vvhere he that eateth is forbidden to judge and condemn him that fasteth and eateth not. If this Minister and his Sectaries have not the courage to practise the abstinences of the primitive Church, let them at least abstain from rashly judging our intentions; for vve observe them

them for very good ends, and for intentions that cannot but be moſt agreeable to God, becauſe it is for to imitate Ieſus Chriſt, to mortifie the flesh, and to obey our legitimate Paſtors.

ENTERTAINMENT XXXVI.

QVEST. *Explain unto me a little what is meant by Indulgences, and what we ought to believe therein.*

ANS. AN Indulgence is nothing elſe but a remiſſion of the temporall pain due to a ſin, the guilt whereof is effaced by Penance: Now we ought to believe that as Ieſus Chriſt hath given the Paſtors of his Church the power of impoſing upon ſinners pains for the payment of that which their faults have made them debtors unto God, ſo he hath alſo given them the power of remitting theſe pains, and of granting Indulgences, according to theſe words. *Whatſoever you ſhall bind on earth, it ſhall be bound in Heaven, and whatſoever you ſhall looſe on earth, it ſhall be looſed*

also in Heaven. Mat. 18.18.

Q. *When the sin is pardoned by Penance, is not the pain due unto the sin pardoned also?*

A. Yes, but not so absolutely but that God at the same time inflicts some sort of temporall punishment and castigation, as appears in David, that he may by this means satisfie his Iustice, as he satisfies his mercy in pardoning the guilt and eternall pain; wherefore when the Pastors absolve sinners they reserve and enjoyn ordinarily some pains; and then when there is given an Indulgence, it is that the Pastors making use of the power that God hath given them to pardon, they retain nothing, neither guilt nor pain, they pardon all, which is called a plenary Indulgence.

Q. *Have the Apostles in their time given Indulgences?*

A. The word of God assures us thereof, for a Corinthian being fallen into a sin of Incest, and S. Paul having been advertized thereof, he condemned him to a pain; a while after he pardoned him in the name of Iesus Christ, and gave him an Indulgence remitting the pain he had condemned him unto. 2. *Cor.* 2. 10.

Q. *What means it that in the Buls of the Popes*

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they ſometimes give Indulgences of ten thouſand years of Penance?

A. It means, that thoſe who ſhall have committed ſo many ſins, that they deſerve to do Penance for ten thouſand years, according to the ancient Eccleſiaſticall Canons, that ordained ſeven years penance for one mortall ſin, there is given them an Indulgence, whereby all thoſe pains are pardoned.

Q. *How is this pardon and Indulgence made?*

A. By the extraordinary application of the ſatisfactions and ſufferings of Ieſus Chriſt; thus you ſee that this belief of Indulgences is orthodox ſince it is founded on the word of God, and that it is moſt glorious to Ieſus Chriſt, from whoſe merits Indulgences take all their force and vertue.

Q. *What is the doctrine of the Church touching good works?*

A. To this is it; Firſt we ſay with S. Paul, 2. Cor. 3. that of our ſelves we are not ſufficient to have ſo much as a good thought, but that our ſufficiency is of God, wherefore without the help of God we cannot do any thing. Secondly, we affirm with the ſame Apoſtle, 1. Cor. 13. that al-

though we should speak the language of Angels and of men, and should do all good works imaginable, if we have not charity, and be not united to God by grace, it will profit nothing: Wherefore all the works of sinners done in state of mortall sin, although they seem good in appearance, are not works meritorious nor esteemed before God. Thirdly, we say that those who are united to Iesus Christ, by the bond of charity or justifying grace, can say with S. Paul, Phil. 4. 13. *Omnia possum in eo qui me confortat*, I can do all things through him that strengtheneth me; And they are the good works of such persons, which we say merit Paradise, because God accepts them for it, as Iesus Christ teacheth us by the Sentence which he will pronounce at the day of the universall Iudgement, saying to the good, *Come ye blessed of my Father, possesse ye the Kingdom, which hath been prepared for you from the foundation of the world; for I was an hungry, and ye gave me to eat, I was thirsty, and you gave me to drink.* And after he shall say to the evill, *Depart from me ye cursed into eternall fire, which is prepared for the Devill and his Angels: for I was an hungry, and you gave me not to eat, I*

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was thirſty, & ye gave me not to drink. By thi diſcourſe of Ieſus Chriſt, it is evident th the omiſſion of good works was the caut that the evill merited Hell, and that th practice of good works exerciſed by th good, is the cauſe for which they obtaine and merited Paradiſe; ſince our Saviou uſeth this ſame cauſative particle, *For* in giving recompenſe to the good, and punishment to the evill. There are many o ther proofs of this verity in the Scripture but lo this is enough to ſatisfie a reaſo able Spirit, and to shew that the belief o the Catholic Church, touching the merit of good works, is very well grounded in the word of God, and that it doth not at all derogate from the merits of our Lord Ieſus Chriſt, ſince we confeſſe that of our ſelves we cannot do any thing, and that if our works have any merit before God, it is only by the means of Ieſus Chriſt, and through the union that they have with the infinite merits of his precious blood, which is the ſourſe of all the graces and of all the glory that we hope for from the ineffable and incomprehenſible bounty of God.

ENTERTAINMENT XXXVII.

QVEST. *Behold what hath greatly ſatisfied me; but what mean you by works of ſupererogation?*

ANS. VVE mean certain works which are not commanded, but counſelled; which works whoſoever doth, he doth vvell, but vvhoſoever doth them not, he doth not therefore do ill; becauſe he is not obliged thereunto: as to ſell all his goods for to give the money to the poor, and after to follovv Ieſus Chriſt by a vovv of poverty, as alſo to remain a Virgin, vvithout deſiring to marry.

Q. *Have we any proofs of theſe works of ſupererogation in the word of God?*

A. Yes: in S. Matthevv, c. 19. A young man being come to find out Ieſus Chriſt, for to knovv vvhat he ſhould do that he might have eternall life, Ieſus Chriſt ſaith to him: *Keep the Commandments*: vvhen the young man anſvvered him that he had kept

kept them from his youth, Ieſus Chriſt ſaith to him; *If thou wilt be perfect, go and ſell all that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come, and follow me*: See here a vvork of Supererogation, becauſe that Ieſus Chriſt commanded not this young man to ſell his goods, but only counſelled him: and although he did it not, he vvas not therefore deprived of Paradiſe. Novv I do not think that an ingenious Spirit can find any error in this belief, ſince it is founded upon the vvord of God, vvhich cannot contain any error.

Wherefore vve muſt conclude from all that hath been hitherto ſaid, that the Roman Church is vvholly pure and orthodox in her doctrine, and that she is innocent of all thoſe falſities vvherevvith her enemies maliciouſly charge her, and that she teacheth nothing but vvhat is moſt holy, moſt true, and moſt conformable to the vvord of God, and the doctrine of the ancient Fathers, as vve have clearly demonſtrated in this third Part; and thence it enſueth that she is alſo the true Church of Ieſus Chriſt, and that thoſe vvho are ſeparated from her unity, and endeavour to

ruine her by their calumnies and pernicious Doctrines, are true Heretics and ſvvorn enemies of Ieſus Chriſt; and ſo dying ſhall eternally be damned; vvhich you ſhall ſee in the fourth Part by the confeſſion and teſtimony of the Miniſters themſelves.

The end of the third Part.

THE

THE TRVE PORTRAITVRE OF THE CHVRCH OF IESVS-CHRIST.

The Fourth Part.

Wherein the nakednesse and infamy of the pretended reformed Religion is discovered by its own proper principles.

ENTERTAINMENT I.

QVEST. *Why do our Religionaries call their Church the reformed?*

ANS. IT is without any example of antiquity, against all reason, yea, even against the ninth Article of the Creed, and the Scripture it self.

Q. *How so?*

A. It

A. It is without any example of Antiquity, because that from the time of our Lord even till this present, there hath not been any one of the ancient Christians and holy Fathers, who hath taken this false blazon and title of Reformed. Secondly, it is against all reason that they usurp this title; for this pretended Religion is wholly deformed, shattered in a thousand dissentions; divided, even as soon as it appeared, into an infinity of Sects, being patched up of the ancient Heresies, having no ornament of Ceremonies without, nor any life within. Thirdly, it is against the ninth Article of the Creed, and against the Scripture: because we believe by this Article, which ought to be alwayes true; and by the expresse word of God, that the Church of Iesus Christ is holy, and without stain, or deformity, whereof S. Paul gives an authentic testimony, Eph. 5. 25, 26, 27. *Iesus Christ* (saith he) *delivered himself for it: that he might sanctify it, cleansing it by the laver of water in the word, that he might present to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it may be holy and unspotted.* Now if the Church be holy, if she be a glorious Church, without

out ſpot, without wrinkle, and without ſtain, as thoſe of the pretended Reformed Church themſelves affirm in their Catechiſm, Dim. 15. it follows that she cannot be deformed, otherwiſe she would not be holy, and without ſpot, and conſequently she cannot be reformed.

Q. *Thoſe then who ſay they are of this pretended reformed Church, ſpeak againſt themſelves.*

A. Yes ſurely; For they make us ſee thereby, that they are not of the Church of Jeſus Chriſt, which being a holy, glorious Church, without ſpot and without ſtain; and moreover, being honored by the preſence of her divine ſpouſe, and favored with a continuall and ſpeciall aſſiſtance of the holy Ghoſt, shall never fall into error, and ſo shall never want reforming.

Q. *How do you call thoſe who make profeſſion of this imaginary and pretended reformation?*

A. In France they are called Calviniſts, receiving this name, as it is the cuſtom of Sectaries, from their head and Author, who was called Calvin.

Q. *At what time began this phantaſtic and new Religion?* A. In

A. In the yeare 1559. as it is justified by the 1. Tome of their Ecclesiasticall Historie, and by the 31. Article of their Confession of Faith, where they say, that the Church was fallen to ruine, and that they came to reedifie it anew; but it was the 28. of May, anno 1559. that they would make us believe that they rebuilt and reestablished anew this Church; and therefore, according to their own confession, it was upon this same day that their Church had its beginning.

Q. If it be so, their Church was not then in the time of Iesus Christ, nor of his Apostles.

A. No indeed, for before Calvin, who was born on the 10. of Iuly, 1509. and died on the 29. of May, 1564. there was not so much as the least mention thereof.

Q. There are some among these Pretended, which say that their Church was before Calvin, but that it was hidden in a little corner of Europe.

A. It is a great impertinence so to say; for how could a Church and Assembly of men, making profession of one same Religion, preaching and administring the Sacraments, be hidden in the world for the space of 1559. years? Can any thing be imagined

imagined more abſurd and ridiculous?

Moreover, if their Church was hidden in a little corner of Europe; she was not then Catholic, that is to ſay, univerſall; and conſequently she could not be the Church of Ieſus Chriſt; which ought alwayes to have been Catholic, according to this Article of the Apoſtles Creed, *I believe the holy Catholic Church.*

Farthermore, thoſe who ſay that their Church was hidden, do therein make it manifeſt by their own Confeſſion, that their Church is not the Church of Ieſus Chriſt; becauſe that the Church of Ieſus Chriſt cannot be hidden, according to the teſtimony of our Saviour himſelf, who compares his Church ſometimes to the light of the Sun, otherwhiles to a City built upon the top of an high Mountain, which is expoſed to the view of the whole world.

Q. *There are ſome others who ſay that their Church hath not been hid, but that it hath been diſperſed here and there without Paſtors.*

A. Theſe ſpeak yet againſt themſelves, and confeſſe that their Church cannot be the Church of Ieſus Chriſt; for S. Paul affirms that Ieſus Chriſt hath provided for his

his Church Paſtors even to the end of the world for the conſervation thereof. *Eph.* 4.

Secondly, if their Church was without Paſtors, it was impoſſible for it to be a Church; for that themſelves, in the 28. Article of their Confeſſion of Faith, ſay, *that there can be no Church, where there are no Paſtors*; as it is true, for according to S. Paul, *Faith is by the hearing of the Paſtors:* Now where there are no Paſtors, there can be no Faith, and conſequently there can be no Church.

If theſe Gentlemen, notwithſtanding all that hath been ſaid before, perſiſt to maintain that their Church was before Calvin, let them ſhew us then ſome marks, ſome footſteps thereof, at leaſt ſome Hiſtory, which ſaith and affirmeth that at ſuch a time, and in ſuch a place lived ſuch and ſuch perſons, profeſſing ſuch and ſuch Doctrine. But this they will never do, for I do defie all the Miniſters, to be able to name one ſingle man, from the time of the Apoſtles even till Calvin, who hath held all the points of belief contained in their Confeſſion of Faith, Catechiſm, and Eccleſiaſticall Diſcipline, and who hath obſerved their manner of adminiſtring the

Sacra-

Sacraments, performing Church-ſervice, &c. It is impoſſible for them to give us one ſingle Author.

Moreover, I challenge all the Miniſters to be able to ſhew me what Churches they have ever had, or what Pſalms they ſang in France before Marot tranſlated and put them in Rime. But if the Miniſters cannot name one ſingle man, from the time of the Apoſtles, even till Calvin, who hath believed as they believe, and if they cannot give any mark of their pretended Religion; they muſt neceſſarily confeſſe that their Religion before this Apoſtate was but a pure Chimæra, like to Platoes Ideaes, which had no other exiſtence but what their foolish and phantaſtic brain gave it.

Q. *What conſequence do you draw from thence.*

A. That this pretended Church is falſe, and that she can in no wiſe be the Church of Ieſus Chriſt, ſince she had her beginning but from Calvin. Secondly that thoſe who by misfortune are engaged therein, ought with all ſpeed to retire themſelves, according to this golden Sentence of the great S. Hierom againſt the Luciferians: *I will tell thee*, ſaith he, *a brief and short ſentence and thought of my Spirit, to wit, that thou*

thou oughteſt to abide in that Church, which having been founded by the Apoſtles, endureth to this preſent. The pretended reformed Church, as they themſelves confeſſe, hath not endured to this preſent; for they ſay in their 31. Article, that she hath been interrupted, they ought not therefore to continue in her, unleſſe they will remain in a falſe and Heretical Church, founded not by the Apoſtles, but by two infamous Apoſtates (Calvin and Beza) great enemies and perſecutors of the Church of Ieſus Chriſt.

ENTERTAINMENT II.

QVEST. *Who were they that firſt taught this new Religion in France?*

ANS. THey were men of no account, without any miſſion ordinary or extraordinary, that is, without any power or authority, either from God or from the Paſtors of the Church. In Paris there was a Maſon of the age of 22. years, ſurnamed La Riviere, whom a woman with child,

child, and ſome other of the dregs of the people choſe for their Miniſter. In Meaux, there was one Peter le Clerc, a Wooll-Carder, whom ſome other Carders and Artizans made their Miniſter; but he was ſurprized by the Iuſtice, and condemned to be burnt. In the Daulphinate, there was Maſter Gonin, of whom many talk that never knew him. And in Clerac, there was a Bearward, who was named Rigotier. See Florimondus Ræmundus l. 7. de ort. hær. and the Eccleſiaſticall Hiſtory of our Separatiſts under the Reign of Henry II.

Q. *I much wonder that the Hugonots of France are not aſhamed of ſuch Doctors and Evangeliſts.*

A. If you knew the origine of Hugonotiſm in other Realms, and namely in England, you would be no leſſe aſtonished: for it was eſtabliſhed there alſo in an exceeding ſhamefull manner.

Q. *What is that?*

A. Sanders, *de Schiſm. Anglic.* ſaith that Henry VIII. after he had written againſt Luther and ſo valiantly oppoſed his errors, that Leo X. gave him the title of *Defender of the Faith*, being ſurprized with the inor-

inordinate love of Anne Bolen, who was, according to the opinion of many, his own spurious and illegitimate daughter, and desiring to have her in marriage, and for that cause to divorce his own lawfull wife Catharine: when the Pope neither would nor could grant him a thing so unreasonable; the displeasure he conceived at this refusall mingled with the unbridled passion he had for the said Anne Bolen, so far blinded him, that he espoused her, and divorced his lawfull wife, contemning the commandment of God, and the charitable remonstrances of the holy Father against whom he revolted. And as from one Abysse we often fall into another, he came to that accesse of blindnesse as to make himself Head of the Church of England, he usurped the revenews of the Monasteries, spoiled the Churches of their richest ornaments, punished and cruelly put to death many holy and illustrious Personages who remained firm and constant in the union of the Church, choosing rather to lose their lives, than to relinquish the Spouse of Jesus Christ. Consider if this be not a fair beginning of Schism or Hugonotism in England, to wit, impudicity, incest,

ceſt, ſacriledge, and the cruell and ignominious death of Gods true ſervants; and whether we ought to wonder that ſo many pernicious Sects and Hereſies ſpring forth at this day in that Realm, ſince they derive their origine from ſo evill a principle.

Q. *How comes it that Sects ſo new, and eſtablished in ſuch shamefull manners, have been followed by ſo many perſons?*

A. Becauſe the light and inconſtant people who are greedy of novelty, are more inclinable to libertiniſm, than to piety and works of penance which are practiſed in the true Church of God. Adde, *that there muſt* (ſaith S. Paul) *be Hereſies, for to prove thoſe who are firm and faithfull in the faith*; for God is ſo admirable, that from the fall of the wicked and the blindneſs whereinto they fall, he takes advantage to prove the good, and to confirm them more and more in the Faith. 1. *Cor.* 11. 19.

Q. *Have there been many Hereſies ſince the foundation of the Church?*

A. Yes, every age hath produced ſome, and to the time of Luther there have been numbred above two hundred.

Q. *What is become of them?*

A. They are vanished, as it is ordinary with

with Heresies to endure no long time, for having no other foundation but the malice of men, they are ruined of themselves, and are scattered as smoak; whence it comes to passe that the Apostle S. Iude compares Heretics to clouds without water, carried hither and thither, which vanish and are dissipated by the wind of their own vanity.

Q. *What are the Heresies of our Age?*

A. There is so great a number of them, that it is impossible for one to reckon them all; the more remarkable are these, the Lutherans, Zuinglians, and Anabaptists in Germany, the Presbyterians, Protestants, Independents, Quakers, and many others, both in England and Holland: in France there are the Calvinists.

Q. *What are the principall tenets of each of these Sects?*

A. The Lutherans believe that there is bread, together with the body of Iesus Christ in the holy Sacrament, the Anabaptists, that children are not to be baptized, but those only, who believe, or who are come to the age of thirty years; the Independents will depend upon no person, but upon God alone; the Quakers receive Iames Nailor, one of their Sect, as

the

the true Messias, hear and adore him no lesse than Iesus Christ. As for the Calvinists who symbolize with the Presbyterians and Zuinglians, their belief is properly nothing else, but a dunghill and sink of all the Heresies that have been condemned by the ancient Fathers and generall Councels.

Q. *Since we have to converse with Calvinists, tell me a little what artifice the Ministers use, to conceal the falsity of their Religion.*

A. They make the people believe that this Religion is wholly contained in the holy Scripture and it is so little there, that they never yet have been, nor ever hereafter will be able to shew us any one of their controverted Articles in this holy Scripture; whereby you may see how those that follow and hear them, are deceived: for instead of the pure word of God which their Ministers promise them, the better to cover their errors, they give them nothing but glosses and consequences which are not read in any place of Scripture, nay which are not drawn from thence, and which are neither clear, nor evident, since no one of the holy Doctors, from the Apostles times till now, have seen

or

or deduced them, but have ſeen and drawn the quite contrary.

Q. *This being ſo, the Miniſters are very malicious and impudent to perſwade the people that they teach them nothing but the pure word of God.*

A. You have reaſon ſo to ſay: but this malice and impudence is no new thing nor to be admired, ſince all the ancient Heretics, and ſometimes the Devill himſelf, have practiſed the ſame Art, uſing and maliciouſly abuſing the word of God the better to colour their deceits.

Q. *How know you this?*

A. From the ancient Fathers, who have given us advice to ſtand upon our guard, and not to ſuffer our ſelves to be ſeduced by ſo ſpecious a pretext.

Even as a Strumpet (ſaith S. Cyril Patriarch of Alexandria, l. 3. c. 12.) *whoſe flesh is eaten with a Cancer, and conſumed with putrefaction, having a deſire to proſtitute her ſelf, covereth her carrion corps with rich and coſtly attire, to abſcond her filth and rottenneſſe, to the end she may allure young men to their ruine and perdition: in like manner they* (that is to ſay, the Heretics) *being willing to shew in themſelves the beauty of true*

true Religion, endeavour to vail their errors with the authority of holy Scripture.

S. Ambroſe explicating the Goſpell of S. Matthew, upon the words which the Devil ſpake to Ieſus Chriſt: *If thou art the Son of God, caſt thy ſelf down, for God hath given command to his Angels, to keep thee in all thy wayes;* ſaith, *Learn by this, Satan oftentimes transforms himſelf into an Angel of light, and that he frequently prepares nets for the faithfull, vailed over with divine Scriptures; All Heretics do the ſame; therefore ye ought to take heed, that ye be not ſeduced by an Heretic, becauſe he can bring a few authorities of the Scripture, for the Devil himſelf makes uſe of the teſtimony of the Scriptures, not to inſtruct, but to ſurprize and deceive.* See here an advertiſement of great importance, and very neceſſary to be known, to the end we may have a care of theſe arts of the Miniſters, who following the ſteps of the ancient Heretics, have provided their phantom of Religion of certain miſunderſtood authorities of the Scripture, that they may the eaſilier deceive the poor people, and more ſubtilly diſperſe the pernicious poiſon of their Hereſies.

Q. *May thoſe, who are thus deceived by them,*

be

be able to undeceive themſelves?

A. Yes, by praying to God, and confronting their controverted Articles of Faith, with the paſſages cited in the Margin of their Confeſſion of Faith; for if they are not blind, they will diſcover the malice and evill faith of their Miniſters, and clearly ſee that the texts there cited have not a word of thoſe Articles of Faith which they believe, and ſo that their belief is not in the Scripture, but that it is rather wholly contrary thereunto, as may be ſeen by the impious Doctrines, blaſphemies, and contradictions that they teach in their Catechiſm, Confeſſion of Faith, and Eccleſiaſticall Diſcipline.

ENTERTAINMENT. III.

QVEST. *Tell me a little what are theſe impious Doctrines, blaſphemies, and contradictions?*

ANS. I have already told you many of them, but ſince you deſire more ample inſtruction, Lo here what I have learned. I. The

I.

The holy Scripture ſaith that God willeth not ſin, and that he is in nō wiſe the Author thereof. *O Lord*, ſaith David, *thou art not a God that willeſt iniquity.* Pſal. 5. 4. *The Lord is juſt, he will not do iniquity.* Soph. 3. 5.

Calvin (l. de prædeſt. pag. 727.) ſaith the contrary, affirming *that the moſt abominable ſins that are committed by men, proceed from God.* And Inſt. l. 1. c. 18. ſect. 1. & 3. he is not aſhamed to ſay *that the inceſt wherewith Abſolon defiled his Fathers bed, is a work of God, although it be a deteſtable crime.* He ſaith yet farther in the ſame Chapter, that God is the principall Author of ſin, and that Satan is only the Miniſter.

The pretended reformed who have drawn their Catechiſms, Prayers, and Confeſſion of Faith from the Writings of Calvin, teach a Doctrine conformable to their Maſter, for Dim. 43. & 44. they ſay that thoſe whom God will punish, *He not only abandoneth them, and withdraweth from them his grace, but alſo delivereth them to the devils, that they may be ſubject to their tyrannies, he blindeth them, and caſteth them into a reprobate ſenſe.* Moreover they ſay *that he*

conſtraineth them to execute his will, though it be againſt their own intention and purpoſe.

II.

The Scripture ſaith that Ieſus Chriſt did no ſin, neither was guile found in his mouth. 1. *Pet.* 2. 22.

Luther on the 53. of Iſaiah fol. 222. ſaith on the contrary that Ieſus Chriſt was the greateſt ſinner that ever was in the world: ſe his own words, *Maximus peccator eſt, ut nullus ſit major peccator in toto genere humano, quam filius Dei.*

Calvin ſaith that Ieſus Chriſt was the only ſinner that was upon the earth: *Vnius in terris peccator, ut alius non ſit præter ipſum.* Tom. 2. fol. 172.

Alſo upon the 3. Chapter to the Galatians, he ſaith: *Chriſtus peccator erat, & maledictionis reus: Ieſus Chriſt was a ſinner deſerving malediction.* Nor is it to any purpoſe to ſay that theſe paſſages are underſtood of Ieſus Chriſt, inſomuch as he tooſk our ſins upon himſelf to make ſatisfaction for them: for he was ſo charged with our ſins, that neverthelesſe he was no ſinner, nor can one ſay that he was without very great impiety. But this is not all.

He ſaith upon the 27. of S. Matthew,

and

and Inſt. l. 2. c. 16. ſect. 10. that Ieſus Chriſt being on the Croſſe deſpaired, and was in doubt of his ſalvation; *The Abyſſe* (ſaith he) *and horrible confuſion of damnation ſo vehemently tormented him with ſuch anguish and terror: that he was in perplexity, and feared for his ſalvation. He came to that point that he expected nothing elſe, but that God had conſpired to deſtroy and ruine him.*

It was neceſſary (ſay the pretended reformed) *that he ſhould feel this horrible diſtreſſe in his Conſcience, as if he had been forſaken by God, and even as if God had been enraged againſt him.* Dim. 10. Moreover they adde, *that Ieſus Chriſt not only ſuffered death, but his ſoul felt the pains of Hell, and that the difference between his torments and thoſe of the damned is, that his were temporall, but theirs are eternall.* What faithfull Chriſtian is there, that will not tremble to hear ſuch horrible blaſphemies? Nay, what Religionary is there, that will not reſolve to forſake ſo deteſtable a Religion, as teacheth him to blaſpheme in this faſhion.

III.

The Scripture affirms that the ſouls of the Saints departed enjoy beatitude in Heaven. Apoc. 7. 14. 15. *Theſe are they*

which are come out of great tribulation, therefore they are before the throne of God, and serve him day and night in his temple.

Calvin upon the 2. of S. Peter, and Luther in his Postil upon the 2. Sunday after Trinity, say the contrary, teaching that the souls of the Saints are in Abrahams bosom untill the day of Iudgement expecting beatitude.

IV.

The Scripture teacheth us that we ought to observe the Apostolic Traditions, which are certain instructions of the Apostles, that have been delivered as it were from hand to hand, even unto us; *Hold the Traditions which you have learned, whether it be by word, or by our Epistle*, saith S. Paul, 1. Thess. 2. 15.

The pretended reformed teach the contrary, saying that we ought not to believe any thing but what is in Scripture: notwithstanding that they themselves believe many things which are not therein, as the celebration of the Lords day or Sunday, instead of the Sabbath or Saturday that Children are to be baptized, that the Supper is to be celebrated in the morning, with many other things that the Scripture mentions not.

V. The

V.

The Scripture ſaith that we ought to bring to the Communion a Conſcience pure and cleanſed from all ſin : *Let a man prove himſelf, and ſo let him eat this bread, and drink of this chalice : for he that eateth and drinketh unworthily, eateth and drinketh judgment to himſelf, not diſcerning the Body of our Lord.* 1. Cor. 11.

The pretended reformed on the contrary, ſay with Calvin, *That imperfections and vices do not hinder us from participating of this table ; yea if we be not imperfect or vicious, we ſhall not receive any benefit or profit from this holy Sacrament. Dim.* 54. *& Inſt. l.* 4. *c.* 17. So that (according to this Doctrine) thoſe who ſhall be moſt wicked and moſt imperfect, will be beſt prepared to receive Ieſus Chriſt in the Communion, and will receive greater grace than the holy and vertuous ſouls. Who would believe ſo pernicious a Doctrine, ſo contrary to piety and reaſon?

VI.

The Scripture affirms that the marriage of Chriſtians is a Sacrament, *This is a great Sacrament. But I ſpeak in Chriſt and in the Church.* Eph. 5. 32. In Greek it is *Myſte-*

rion, which signifieth also a Sacrament, and is so interpreted by S. Hierom in his Commentary upon this place, S. Chrysostom, Hom. 2. in Eph. and S. Augustin. l. de Matr.

The pretended reformed say the contrary teaching that marriage is only a civil contract, although this doctrine hath no foundation in Scripture; and if it were so that the marriage of Christians were nothing else but a civil contract, would S. Paul use so august words thereof, saying that *it is a great Mystery.*

VII.

The Scripture teacheth that Marriage is indissoluble, even in the case of adultery: *To them that be joyned in Matrimony, not I give command, but our Lord, that the wife depart not from her husband: and if she depart,* (for any just cause) *to remain unmarried.* 1. Cor. 7. 10. 11.

The Religionaries teach and practice the contrary, as may be seen in their Catechism, Confession of Faith, and Ecclesiasticall Discipline, where they give the name of a Cruelty to that commandment of Iesus Christ, which is observed in the Roman Church, where a woman is not permit-

permitted to marry again, as long as her firſt husband liveth, nor a man as long as his firſt wife liveth.

VIII.

¶ The Scripture teacheth that Extreme Vnction is a Sacrament: *If any be ſick among you, let him call for the Presbyters of the Church, and let them pray over him anointing him with oil in the name of our Lord, and the prayer of faith shall save the ſick, and the Lord shall raiſe him up, and if he have committed ſins, they ſhall be forgiven him.* Iam. 5. 14. 15.

The Religionaries with Calvin, Inſt. l. 4. c. 19. teach the contrary, ſaying *that we ought not to anoint the ſick.* Thus they have abolished this Sacrament of Ieſus Chriſt, practiſed in the time of the Apoſtles, and inſtituted by our Lord to fortify us againſt the violent aſſaults, wherewith the devils invade us particularly at the point of death.

Note that the Miniſters in the Geneva Bibles printed anno 1556. & 1566. acknowledge that the anointing of the ſick was a true Sacrament in the Apoſtles time, but that it is now no longer ſo, becauſe healing doth not infallibly follow this Vnction. Whereunto I anſwer that the eſſen-

tiall and principall effect of this Sacrament is not the healing of the diſeaſe, but the remiſſion of ſins, according to theſe words. *And if he have committed ſins, they ſhall be be forgiven him.* The Sacraments alſo were not inſtituted to heal our bodies, but to ſanctify our ſouls; adde that if this reaſon of our Adverſaries were valuable to abolish the Sacrament of Extreme Vnction, we muſt in like manner abolish Baptiſm, ſince it is not now attended with miraculous cures as it often hapned in the time of the Apoſtles. In fine, our Separatiſts ought to know that as for the terreſtiall goods which God promiſeth us, he gives them to us when it is expedient for our Spirituall health; And thus he reſtores health to the ſick by the vertue and efficacy of the Sacrament of Extreme Vnction, when it is uſefull for his ſalvation, as he did alſo in the time of the Apoſtles. For otherwiſe there would none have died but thoſe who were prevented by ſudden or violent death: becauſe the ſick might alwayes have had recourſe to this Vnction, and ſo rendred themſelves in ſome ſort immortall, which is wholly abſurd.

IX. The

IX.

The Scripture teacheth that Prieſthood is a Sacrament: *Neglect not the grace which is in thee, which was given thee with the impoſition of the hands of the Presbytery.* 1. Tim. 4. 14.

The pretended reformed teach the contrary, ſaying that Order is not a Sacrament, although the Fathers of the primitive Church believed it, and Calvin himſelf. Inſt. l. 4. c. 14. ſect. 20. and c. 19. ſect. 28. acknowledgeth it for a true Sacrament.

You may obſerve that the Miniſters ſeeing themſelves condemned by the words of S. Paul above alledged, have falſified their own Bibles: for inſtead of theſe words *in the Presbytery*, they have put, *in the company of the Elders*, this malice is diſcovered by confronting the Bible printed at Geneva anno 1556. with thoſe that have been printed ſince.

Secondly, you may obſerve that the ſame reaſons, which the Miniſters bring to prove that Baptiſm and the Euchariſt are true Sacraments, ſhew that the other five practized in the Roman Church (which they have abolished) are ſo alſo; for to make

make a Sacrament, there muſt be a viſible ſign of an inviſible Grace: which is as well ſeen in Order, Confirmation, Penance, Matrimony, and Extreme Vnction, as in Baptiſm and the Euchariſt: *In Confirmation* there is the impoſition of hands viſible, the holy Ghoſt and Grace of God inviſible, the ſame is found in *Order*: in *Penance*, there is the Confeſſion ſenſible, the remiſſion of ſin and grace inviſible. In *Marriage*, there are the words and other exterior ſigns, whereby thoſe, who are married, mutually teſtify their will to be joyned together and God confers an inviſible grace and benediction upon ſuch conjunction. In *Extreme Vnction*, there is the exterior anointing with oil, and the remiſſion of ſins, which is done by inviſible grace.

X.

The Scripture ſaith that we have free will: *If thou doſt well, ſhalt thou not receive? but if ill, preſently ſin will be at the door, but its deſire ſhall be under thee, and thou ſhalt have dominion over it.* Gen. 4. 7.

Alſo, *I have ſet before thee life and death, benediction and malediction: Chooſe therefore life, that thou mayeſt live.* Deu. 30. 19.

The Religionaries teach the contrary, ſaying

ſaying in their 9. Article, *That man hath not any liberty to do good.* Calvin Inſt. l. 3. c. 23. ſect. 8. *That all which is done in the world is done by pure neceſſity.* If it be ſo, to what end ſerve the Laws which forbid evill and excite to good? To what purpoſe are punishments and recompences, if we act by neceſſity? Surely should God command us what we cannot do, and punish us for having failed in that, which we have not liberty to accomplish, he would not deal with us in a manner beſeeming his juſtice and mercy.

XI.

The Scripture affirms that the commandments of God may be kept, and that they are not heavy. 1. *Ioh.* 5. 3. It teacheth alſo that many Saints have kept them, as Noe, Abraham, Iob, and Ioſeph the Spouſe of the Virgin; of whom S. Matthew ſaith *that he was a juſt man.* c. 1. v. 19. And S. Luke ſpeaking of Zachary and Elizabeth, ſaith expreſſely, *that they were both juſt, walking in all the commandments of our Lord.* c. 1. v. 6.

The pretended reformed in their little Catechiſm, and Calvin upon S. Luke ſaith the contrary, affirming, *that the Command-*

ments

ments of God are wholly impoſſible to be kept, and that there hath never been any one, who hath kept them. They adde that all the thoughts of a faithfull man are ſo many ſins, although he reſiſts them, and conſents not unto them. *Dim.* 31.

XII

The Scripture ſaith that it is neceſſary to do good works, and that faith without works doth not juſtifie, nor is ſufficient for the obtaining of ſalvation, *Vnleſſe your Iuſtice abound more than that of the Scribes and Phariſees, you ſhall not enter into the Kingdom of Heaven.* Mat. 5. 21.

Do you not ſee therefore (ſaith S. Iames c. 2.) *that by works a man is juſtified; and not by Faith only?* Again; *What ſhall it profit if a man hath faith, but hath not works?*

The pretended reformed teach the contrary: *Faith* (ſay they) *without works juſtifieth us before God, to make us obtain eternall life.* Dim. 18. Again, *We are made partakers of the Iuſtice of Ieſus Chriſt by faith alone.* Art. 20.

XIII.

The Scripture teacheth that there are meritorious works, which are recompenſed by God with Celeſtiall glory; *Reioyce*

and

and be glad for your reward is very great in Heaven. Mat. 2. Obſerve, *your reward.* Again, *They that are made worthy of that world, and the reſurrection from the dead.* Luc. 20. mark theſe words, *made worthy.*

The pretended reformed, Dim. 20. and Calvin Antid. pag. 288. teach the contrary, ſaying that our works, although they proceed from the holy Ghoſt, are not worthy of acceptation.

XIV.

The Scripture ſaith that we are all born in originall ſin. *We were* (ſaith S. Paul) *by nature the Children of wrath as alſo the reſt.* Eph. 2. 3.

Calvin Inſt. l. 4. c. 16. and his Sectaries ſay the contrary, affirming that *God ſanctifies the Children of the faithfull in their Mothers womb.*

Note that this doctrine of our Adverſaries with that which they ſay elſewhere, viz. *that faith once received can never be loſt:* And *that it alone juſtifies us before God, to make us obtain eternall life*, ruines and deſtroyes all Chriſtianity, in ſuch ſort that if theſe Doctrines were true, it would follow that there were no Devils, no Hell, no Reprobate, and that Cain and Judas were ſaved:

ved: and all that the Scripture saith of Iesus Christ and of the redemption of men, would be fables and inventions made for to please: and see how.

1. It is certain that the Devils were not created in sin, but in grace, and that they received faith in the instant of their creation; now if faith cannot be lost, and if that alone justifies us before God, for to make us obtain eternal life, as our Adversaries say, it followeth that all the Angels have conserved it, and consequently they are all saved: and so all that the Scripture saith of the fall of the devils is false.

2. It is farther certain that Adam and Eve received Faith and Grace in the moment of their creation; But if Faith cannot be lost, and if it justifies us before God, according to the doctrine of our Adversaries, it follows that they have alwayes conserved it, and so have alwayes been faithfull; if now God sanctifies the children of the faithfull in their mothers womb Cain was then sanctified, and received faith in the womb of his mother, and if faith which sanctifieth us cannot be lost, as the pretended reformed say, lo Cain is saved; and his children having been likewise

wiſe ſanctified in their mothers womb, they vvill be alſo ſaved, according to this Doctrine, and ſo it vvill be of all men: And therefore vve muſt conclude, that there are no Devils, no Heil, no Reprobate; And all that the Scripture ſaith of the fall of the Devils of that of man in the terreſtriall Paradiſe, of Ieſus Chriſt, and of the redemption of men, vvill be falſe and fabulous, and thus to all Chriſtianity is annihilated. Theſe are the infallible conſequences of this falſe and pernicious Doctrine of our Adverſaries, but this is not yet all.

XV.

The Scripture teacheth that vve do not remain infected vvith originall ſin after Baptiſm, Act. 2. 38. *Be baptized every one of you in the name of Ieſus Chriſt for the remiſſion of ſins.*

The pretended reformed teach the contrary in their 11. Article, ſaying *that originall ſin alwayes continueth ſin as to the guilt, even after Baptiſm.*

Moreover the Scripture aſſureth us that God pardoning the ſinner, truly effaceth his ſins. *Though your ſins be as red as ſcarlet, yet they ſhall be as white as ſnow; and though they*

they be as red as vermillion, yet they shall be as white as wooll. Isai. 1. 18.

Again, *Ye are now washed, ye are sanctified.* 1. Cor. 6. 11. *Ye are cleansed.* Ioh. 13. 10.

Calvin and his adherents teach the contrary in their 11. Article, where they say, *that sins remain alwayes in the just, and that they are alwayes unclean before God.* If no polluted thing entreth into Paradise, as the word of God saith, how can our Adversaries hope to enter, since according to their own confession, they are alwayes unclean, and polluted.

XVI.

Finally, the Scripture saith that no person is assured of his salvation with the certitude of Faith, nor can be without particular revelation: *A man knoweth not whether he be worthy of love or hatred.* Eccles. 9. 1. *With fear and trembling work your salvation.* S. Paul to the Phil. c. 2. v. 12.

Our pretended reformed teach the contrary saying against the word of God, that they are assured of their salvation, and certain that God will not impute unto them the sins which they incessantly commit against his Law. Dim. 13. 20. & 22.

Consi-

Conſider if any thing can be ſpoken more extravagant: for what appearance is there, that the reeds will be ſtable, when the ſtrongeſt Columns are ſhaken? the greateſt Saints have wrought their ſalvation with fear, and trembled at the judgments of God, yea Ieſus Chriſt himſelf, who is more holy than all the Saints, according to the ſaying of Calvin and his Sectaries, apprehended himſelf to be damned when he was upon the Croſſe: And theſe Gallants, braving all theſe fears, are infallibly aſſured of their predeſtination: *Notwithſtanding that* (as themſelves ſay) *they do without end and without ceſſation tranſgreſſe the commandments of God, and are uſeleſſe to all good, producing continually the fruits of rebellion and malice.* Can any thing be imagined more abſurd and more temerarious?

ENTER-

ENTERTAINMENT IV.

QVEST. *I wonder how there are found men so depraved and perverted in their understandings, as to follow a Religion that teacheth so many Blasphemies and so ridiculous and impertinent Doctrines.*

ANS. YOV would be yet more astonished if you should understand the innumerable contradictions that are contained in their belief; for the Articles couched in their Confession of Faith, and Ecclesiasticall Discipline, are not only contrary to the word of God, as you have already seen, but are farthermore opposite and contrary one to the other.

Q. *Shew me a little these contradictions.*

I.

A. They say in their 31. Article, that the Church hath been interrupted and fallen to decay.

They teach the contrary in their 25. Article. *We believe*, say they, *that the estate of the Church which was established in the authority*

authority of Ieſus Chriſt, ought to be ſacred and inviolable.

II.

They ſay in the Eccleſiaſticall Diſcipline, c. 12. Art. 9. *That the bread of the Supper ought to be adminiſtred to thoſe who cannot drink wine.*

They teach the contrary in their Catechiſm, Dim. 53. ſaying, *That all ought indifferently to uſe the Chalice, according to the commandment of Ieſus Chriſt, againſt which it is not lawfull to attempt any thing.*

III.

They ſay in the 28. Article of their Confeſſion of Faith, that the ſubſtance of Baptiſm doth not depend on him that adminiſtreth it.

They formally contradict themſelves in their Eccleſiaſticall Diſcipline, c. 11. art. 1. affirming, that Baptiſm adminiſtred by him who hath no vocation, is wholly null.

IV.

They ſay in their Catechiſm, Dim. 34. that God hath not given the Saints the office of aiding us by ſuffrages and prayers.

They contradict themſelves elſewhere and confeſſe that the office of the Bleſſed in Heaven, is to aid us and pray for us. *We*

honor

honor the Saints, ſaith Ferry Miniſter of Mets, *we believe that they pray for us.*

That the Saints, ſaith Du Moulin, *pray for us in Heaven, is no point in Controverſy. There is no doubt*, ſaith the Confeſſion of Saxony, *but the Saints pray for the Church.*

V.

They ſay in their Catechiſm ſpeaking of the Supper: *The Body of Ieſus Chriſt is not included in the bread, nor the blood in the Chalice, but for to have the verity of the Sacrament, we muſt lift up on high our hearts to heaven; where Ieſus Chriſt is, and not in the corruptible elements.* Dim. 53.

As to the diſtance of place (ſaith Beza) *Chriſt is as far remote from the bread and wine, as the higheſt Heaven is from the earth, ſeeing we and the Sacraments are upon earth, and his flesh is in heaven.* See the diſcourſe of the Acts of Poiſſy.

We participate as much of the body of Ieſus Chriſt by preaching as by the Sacraments. Dim. 52. Theſe doctrines and ſuch like ſhew that they do not believe the reality of Ieſus Chriſts Body in the holy Sacrament, and that all their Supper conſiſts only in a pure imagination; now ſee other doctrines wherein they plainly contradict themſelves. *There*

There are (ſay they in their Catechiſm) *two things in this Sacrament, the materiall bread, and Ieſus Chriſt, by whom our Souls are interiourly nourished.* Dim. 53.

Ieſus Chriſt layes forth all his riches and treaſures on this table for to be diſtributed unto us. In the manner of diſtributing the Supper.

Ieſus Chriſt (ſay they art. 36.) *truly feedeth us with his flesh and his blood: and although he be in Heaven, yet we believe that by the ſervice and incomprehenſible vertue of his Spirit, he nourisheth and vivifieth us with the ſubſtance of his body and his blood.*

This myſtery (ſay they farther in the ſame Article) *ſurpaſſeth in height the meaſure of our ſenſe, and all order of nature.*

All theſe words of our Adverſaries are formally contrary to what they ſaid before, and cannot be true unleſs Ieſus Chriſt be really preſent in the Sacrament of the Euchariſt; for if there were nothing but bread, how would this myſtery ſurpaſſe in height the meaſure of our ſenſe and all order of nature? how would Ieſus Chriſt lay forth all his riches and all his treaſures? and if he should be as far remote from the Symbols, and from this Sacra-

ment,

ment, as Heaven is distant from Earth, how could he truly nourish us with the substance of his body and of his blood? They must be horribly blinded not to see these manifest contradictions; but this is not all, behold some others wherein the Ministers manifestly declare themselves to be Heretics.

VI.

They say in the Apology of their brethren, I mean, of the four Ministers of Charenton, that it is not lawfull for us to unite our selves with persons smitten by God with all sorts of maledictions; for by being united with them, we render our selves partakers of the same curses: but they have united themselves with the Lutherans, who are a people accursed in the holy Scripture, therefore they are also cursed, and consequently they are enemies to God, according to their own doctrine.

That the Lutherans are accursed in the holy Scripture, this is wholly manifest; for if these disgraces be incurred by cutting off one word, one verse, or one Chapter of the Apocalypse according to the testimony of S. Iohn. Apoc. 21. *And I testify if any man shall diminish of the words of the book*

the book of this prophecy: God shall take away his part out of the book of life, and out of the holy City. Luther and his Sect having raſed this whole book out of the book of the word of God, shall with far more reaſon be inveloped with terrible malediction, and conſequently the pretended reformed, who have united themſelves with them shall be ſo alſo. But beſides this, you shall ſee that this union condemns them yet many wayes.

VII.

1. The Miniſters often call the Lutherans their brethren, but the Lutherans, whoſe conſent ought to be had to ſuch a fraternity, deteſt it with all their might: *We other Lutherans* (ſaith Schluſſemburg a diſciple of Luthers) *do not acknowledge the Calviniſts for our brethren, nor ever will acknowledge them, unleſſe they do Penance, returning into the boſom of the Church.* Act. 6. de Theol. Calv.

VIII.

2. The Synod of Charenton gives the Lutherans the title of faithfull, but they call theſe moſt abominable heretics; *We put* (ſaith Luther) *amongſt Heretics, and in the*

the number of thoſe which are formally out of the Church, the Zuinglians and all the Sacramentaries, that is the Calviniſts, *who deny that the body of Ieſus Chriſt is received by the mouth of the body in the venerable Euchariſt.* Theſ. 28. cont. Lovan.

IX.

The ſame Synod maintains that they agree with the Lutherans in the ſame principles, and that the difference, which is betwixt them, is in light matters, and that they are obliged by the rule of charity to bear with them in what they do not believe.

But theſe Gentlemen reckon without their hoſt, for Luther proteſts the contrary: *Zuinglius,* ſaith he, *and Oecolampadius alledge that the queſtion which is between them and us, is a light matter, and a little difference, unworthy for occaſion whereof charity ſhould be broken; curſed for ever be ſuch concord and ſuch charity.* Ibid.

X.

In fine, the four Miniſters maintain that the Doctrines of the Lutherans have not any poiſon, nor are contrary to the ſalvation of men, and in this opinion they are united with them.

But

But Luther very far from agreeing to this union, takes God and men to witneſſe, that he hath it in execration, and proteſts *that he will reprove and condemn the Zuinglians and Calviniſts even to the laſt breath of his life, as Idolaters, Blaſphemers, contemners of God, and ſeducers.* Tom. 7. pag. 282. Lo the Calviniſts excommunicated and declared Heretics, Idolaters, Blaſphemers, contemners of God, and ſeducers by Luther, whom they eſteem a great Prophet; and conſequently they acknowledge that their excommunication is lawfull, and ſo that they are truly Heretics. This is a doctrine which will yet be more clearly manifeſted by the following doctrines.

XI.

The four Miniſters of Charenton before mentioned, ſay in their Apology, that it is never lawfull to ſeparate ones ſelf from a Church which doth not fail in the fundamentall points of Faith, and whoſe errors being in light matters ought to be born with; Calvin firſt had the Ideas of this doctrine.

But although they ſo much perſecute the Roman Church, yet they cannot forbear to juſtify her, and ſay three things to

her advantage, and which are wholly againſt themſelves, for thence it follows that they are true Heretics and without all hope of ſalvation.

The firſt thing they ſay in favor of the Roman Church, is that she yet keeps the whole ſubſtance, and all the fundamentall points of Faith.

The 2. that she is the true Church of Ieſus Chriſt.

The 3. that one may be ſaved in her. Lo here the very words of thoſe that give theſe teſtimonies to the Roman Church, making her an honorable amends for all the calumnies they have uttered againſt her.

XII

The Roman Church (ſaith Drelincourt) *believes at preſent all that is neceſſary for ſalvation.* Trium. c. 7. p. 129.

As to the ſubſtance of Chriſtian Religion (ſaith Cameron) *we confeſſe that it is amongſt them: the Roman Church in truth teacheth that there is but one God, Father, Son, and holy Ghoſt; that for the redemption of mankind the Son took upon him human nature, this is truly the ſubſtance of the Chriſtian Religion.* Prejugé de l'Egl. chap. 37.

XIII. *We*

XIII.

We deny not (ſaith Calvin) *but that the Churches, over which the Pope tyrannically domineers, are true Churches.* Inſt. l. 4. c. 2. ſect. 12. the ſame in his Opuſcula in the anſwer to Cardinall Sadolet, col. 184. ſaith, *Certainly we deny not but that the Churches over which you preſide, are Churches of Chriſt.*

The Roman Church, ſaith Hooker, *is of the family of Ieſus Chriſt, a part of the houſe of God, and a member of the viſible Church.* Eccleſ. Pol.

The Church (ſaith Luther) *is with the Papiſts, abſolution and the Text of the holy Goſpel is amongſt them, and there are found amongſt them many good men.* Super 28. c. Gen.

We confeſſe (ſaith the ſame Luther againſt the Anabaptiſts) *that under the Papacy there is not only a part of Chriſtiany, but even all true Chriſtianity; yea thence it is that we have received it: for we have from the Papacy the Scripture, Baptiſm, the Sacrament of the Euchariſt, the true keys for the remiſſion of ſins, the true kernell of Chriſtianity is in the Papacy.*

XIV.

We affirm and confeſſe (ſaith Covell) *that*

the members of the Roman Church are true members of the Church of Ieſus Chriſt, and that theſe who live and dye therein may be ſaved. Apol. prot. tract. 1. Sect. 6. p. 120.

It is a thing without doubt, that many are ſaved in the Faith of the Roman Church. Luth. ſuper c. 41. Gen. pag. 549.

The Sieur Caſaubon, who was one of the moſt famous Miniſters of his time, had the ſame ſentiments: for his ſon declaring to him one day the little ſatisfaction he had in their pretended Religion, and the deſire he had to betake himſelf to the boſom of the Roman Church, he confirmed him in his reſolution, ſaving to him: *Go, my Son, thou canſt not chuſe any Religion, wherein thou mayſt be more ſure of thy ſalvation than that.* In proſecution of this charitable advice, and therefore the leſſe ſuſpected becauſe it came from his Father, he abjured his hereſy, was made a Capucin, and happily finished his dayes in our Covent at Calice.

The moſt ſerene King Iames of England hath ſomewhat more than all theſe; for he not only believed that one may be ſaved in the Roman Church; but moreover he condemns all the Puritans to the fire,

fire, becauſe they have contrary opinions. *We juſtly confeſſe*, ſaith he, *that many Papiſts, and principally our Anceſtors, by putting their truſt only in Chriſt and his merits, might acquire their ſalvation, and that they often have acquired it: and we deteſt in this point, even to the judging them worthy of fire, the cruelty of the Puritans* (they are the Calviniſts of England) *who pretend that no Papiſt is ſaved.* See his ſpeech made in the Parliament of England. Nov. 9. 1605.

But lo the concluſions that follow from all theſe confeſſions of our Adverſaries.

Firſt, they ſay it is never lawfull to ſeparate ones ſelf from a Church, which doth not fail in the fundamental points of Faith, and that thoſe who do ſo, ought to be accounted evill Chriſtians; and inſupportable Citizens, and people wholly infatuated; But the Roman Church, ſay they, doth not fail in the fundamentall points of Faith, but believes all that is neceſſary to ſalvation; therefore, according to their own confeſſion, they were to blame to ſeparate themſelves, and are evill Chriſtians, inſupportable Citizens, and people wholly infatuated.

Secondly, they ſay that the Church of Rome is the true Church: Now they accord in their Catechiſm, that all thoſe who ſeparate themſelves from the true Church to make a ſect apart, are Heretics, they are therefore, according to their own teſtimony, Heretics for ſeparating themſelves from the Roman Church.

Thirdly, they ſay that it is a thing without doubt that one may be ſaved in the Roman Church: but they confeſſe in their Catechiſm, Dim. 16. that ſalvation is to be had in the Church of God alone: therefore ſince they acknowledge that one may be ſaved in the Roman Church, it followeth that she alone is the true Church of God, and that none can be ſaved out of her.

Aud therefore we ought to conclude, that thoſe amongſt the pretended reformed, who deſire to go to Heaven, and to avoid the formidable torments of eternall miſery, ought neceſſarily to return to the boſom of the Roman Church, and to do penance for the Crime which they have committed in ſeparating from it; and that they ought not to deliberate upon this obligation and duty, ſeeing that in a matter

of

of ſalvation, where we have regard to eternity, we ought alwayes to chooſe the ſafer part, and wherein we cannot be deceived.

It was this Conſideration which cauſed Henry IV. to betake himſelf to the boſom of the Roman Church; for when this great Monarch, after his happy coming to the Crown, was in doubt which path he ought to take, the Right hand way of the Maſſe, or the Left hand of the Preſche; having conſulted thereupon the moſt learned of both parties, the Sieur du Pleſſis Mornay having aſſured him on the part of the Miniſters; that although the pretended reformed Religion was the true, nevertheleſſe his Majeſty might be ſaved in the Profeſſion of all the doctrines of the Roman Church.

The Cardinall du Perron on the contrary, being conſulted by this great Prince upon the ſame queſtion, having aſſured his Majeſty, that if in the end of his dayes he would enter into the habitation of the Bleſſed, it was abſolutely neceſſary that he ſhould abandon the deceitfull left hand way of the Miniſters Supper and Preſche, for to put himſelf in the right hand path

of the Roman Church; Then it was that this sage and puissant Monarch thought himself obliged to go to Masse, as being the most sure part, since these two Doctors with one joynt opinion, concluded in favor thereof.

I do with all my heart beseech the Father of light, by the infinite merits of his well-beloved Son Christ Iesus, that he will inspire the same resolution to all my Masters of the pretended reformed Religion, and that he will bestow upon them so great abundance of the graces and lights of his holy Spirit, that they may be able perfectly to dissipate the darknesse of the error wherein they are plunged, and to overcome all the difficulties and human respects which do impede their return to the bosom of the Roman Church: that being reduced under her obedience, and having all but one heart, one faith, and one same Religion, we may altogether serve Iesus Christ, and unanimously glorifie the most adorable, most holy, and most amiable Trinity, Father, Son, and holy Ghost, to whom be alwayes the honor and glory for ever and ever. *So be it.*

The end of the Fourth Part.

A PRO-

A PROFESSION OF THE CATHOLIC FAITH,

Extracted out of the Councell of Trent by Pope Pius IV.

I A. B. do with a ſtedfaſt faith believe and profeſſe all and every thing contained in the Symbol of Faith, which the Roman Church doth uſe, to wit.

I believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things viſible and inviſible. And in one Lord Ieſus Chriſt, the only begotten Son of God, and born of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, conſubſtantiall to the Father, by whom all things were made. Who for us men and for our ſalvation came down from Heaven, and was incarnate by the holy Ghoſt of the Virgin Ma-

ry, and was made man. He was crucified also for us under Pontius Pilate, suffered, and was buried, and rose again the third day, according to the Scriptures, and ascended into Heaven; he sitteth at the right hand of the Father, and he shall come again with glory to judge both the quick and the dead, of whose Kingdom there shall be no end. And in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is adored and conglorified, who spake by the Prophets. And one Holy, Catholic, and Apostolic Church. I confesse one Baptism for the remission of sins; and I expect the resurrection of the dead, and the life of the world to come. Amen.

I do stedfastly admit and embrace the Apostolicall and Ecclesiasticall Traditions, and all other Observations and Constitutions of the Church. In like manner, I admit the holy Scripture according to the sense which our holy Mother the Church hath held and doth hold, to whom it appertains to judge of the true sense and interpretation of the Scripture, and I will never understand nor interpret the same otherwise

otherwiſe than according to the uniform conſent of the Fathers. I do alſo profeſſe that there are truly and properly ſeven Sacraments of the new Law, inſtituted by Ieſus Chriſt, and neceſſary for the ſalvation of mankind, although not all for every one; to wit, Baptiſm, Confirmation, the Euchariſt, Penance, Extreme Vnction, Order, and Matrimony: And that they confer Grace, and that of them Baptiſm, Confirmation, and Order cannot be reiterated without ſacriledge.

I do alſo receive and admit the Ceremonies received and approved by the Catholic Church in the adminiſtration of the Sacraments. I embrace and receive all and every one of the things which in the holy Councell of Trent have been defined and declared touching originall ſin and juſtification. I likewiſe profeſſe that in the Maſſe is offered a true, proper and propitiatory Sacrifice for the living and dead. And that in the moſt holy Sacrament of the Altar, there is truly, really, and ſubſtantially the Body and Blood together with the Soul and Divinity of our Lord Ieſus Chriſt. And that there is a converſion of the whole ſubſtance of the Bread

into

into the Body, and of the whole ſubſtance of the wine into the Blood, which converſion the Church properly calleth Tranſubſtantiation. I confeſſe alſo that under one kind alone is received Chriſt whole and entire, and a true Sacrament. I conſtantly hold that there is a Purgatory, and that the Souls there detained are holpen by the prayers of the faithfull. Alſo that the Saints, who reign together with Chriſt are to be honored and invocated, and that they offer up prayers to God for us, and that their Relicks are to be had in veneration.

I moſt ſtedfaſtly affirm that the Images of Chriſt, of the Mother of God alwayes Virgin, and of the other Saints, are to be had and retained, and that due honor and reverence is to be given to them. I affirm that the authority of Indulgences was left by Ieſus Chriſt in the Church, and that the uſe of them is very behoofefull for Chriſtian People. I acknowledge the holy Catholic and Apoſtolic Roman Church to be the Mother and Miſtreſſe of all Churches. And I promiſe and ſwear true obedience to the Biſhop of Rome, who is the Succeſſor to S. Peter Prince of the Apoſtles,

poſtles, and Vicar of Ieſus Chriſt. And all other things alſo delivered, defined and declared by the holy Canons and Oecumenicall Councels, and chiefly by the holy Councell of Trent, I do undoubtedly receive and profeſſe. And I condemn, reject, and accurſe all things contrary thereunto, and all Hereſies condemned, rejected, and accurſed by the Church.

This true Catholic Faith, without which no man can be ſaved, which I now freely and willingly profeſſe, I A. B. do promiſe, vow, and ſwear by Gods aſſiſtance moſt conſtantly to keep and confeſſe even to the laſt end of my life, whole and inviolable, and I will, as much as in me lies, provide that it be held, taught, and preached by thoſe that are under my government or of whom it ſhall pertain to me to take charge. So help me God, and the holy Goſpels of God. Amen.

The end of the Profeſſion of the Catholic Faith.

The

The Religionaries who have any inſpiration to be converted to the Catholic Faith, may make the following prayer to the end they may obtain the efficacious grace of their converſion.

OMnipotent and eternal God, who through an ineffable bounty have created me after your Image and divine reſemblance; I beſeech you in the name of Ieſus Chriſt your welbeloved Son, and by the infinite merits of his moſt painfull and dolorous paſſion, to grant me three favors. 1. If the Religion, which I have till now profeſſed, be not good, and if the Faith of the Roman Church be the true and only Faith wherein eternall ſalvation may be obtained, I beſeech you to give me the grace to diſſipate the darkneſſe of the error wherein I have been till this preſent. 2. I beg of you through the ſame merits of Ieſus Chriſt my moſt amiable Saviour a true contrition and dolor of heart for all my ſins. 3. For the love of the ſame your welbeloved Son who died on the Croſſe and ſhed his precious blood for poor ſinners,

ners, grant me the grace to perſevere in the Faith of your holy Catholic Church even to the laſt gaſp of my life; to the end that after I have ſerved and glorified you upon earth, I may in the company of the Angels and all the bleſſed eternally bleſſe your holy name in Heaven, for ever and ever. Amen.

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ERRAT.

ERRATA.

P. 18. l. 12. for *their* r. *our*. p. 21. l. 12. for . *quare* r. *quasi*. p. 46. *these two words* saith thus: *are transposed being put in the beginning of the tenth line instead of the beginning of the ninth*. p. 72. l. 6. *for* she *r.* the. p. 80. l. 25. *for* so r. to p. 85. l. 15. *for* pla r. place p. 104. l. 12. *for* 1335. *r.* 1535. p. 153. *the word* places *being the last word of an answer hath in some Copies changed place with the first line of the following question*. p. 168. l. ult. *for* no *r.* not. p. 208. l. 2. *for* .he r. the p. 215. l. 18. *put out* the. p. 336. l. 5. *put out* be.

FINIS.